

THE
MONTHLY ANTHOLOGY,
AND
BOSTON REVIEW.

VOL. II.

FEBRUARY, 1805.

No. II.

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MUNROE & FRANCIS, AND B. & J. HOMANS, BOSTON.

thus predominate, they might choose rather to submit to a despot of their own selection, than hazard the loss of their ill-acquired influence.

From our situation we have the means of safety, in a peculiar manner in our own power, and it depends upon ourselves, whether as a people we become the most respectable or the most wretched.—If we are united in affection, if we retain a frugal course of living, and are animated with zeal for the publick good, we shall possess resources fully sufficient for our security, and shall rise to the highest state of publick honour and happiness. But if intestine divisions and civil discords prevail, we shall be exposed, not only to foreign insults, but to those revengeful domestick enormities, which have been the terror and disgrace of other nations. It is the great duty then of every citizen, instead of exciting variance and party strife, which are the sources of confusion and misery, to promote concord among the people.—And it will be the aim of good government to unite the citizens in the ties of friendship, and make the happiness of the State consist in the harmony of its several parts. Such a government will be superiour to selfish considerations and partial attachments; and will inspire respect by the equity and uniformity of its principles; by a constant adherence to probity and good faith in its measures, and by causing moral rectitude to be had in honour.

You will readily perceive, Gentlemen, that our safety would be endangered by a general relaxation either of the military or the political virtues; a decay of the former would expose to foreign aggression, and by the decline of the latter we should become an easy prey to the ambitious projects of restless and aspiring men among ourselves.—The history of other republicks will serve to lay open to our view the disguises, under which tyranny may be introduced in a free State. In the modern republicks of *Europe*, the scenes, which were formerly displayed in those of *Greece* and *Rome*, have been repeated. Dissension and party-spirit were excited among the people, and their passions were artfully inflamed against the most able and virtuous citizens, and against those institutions and restraints which wisdom had devised, and the experience of ages had sanctioned. These republicks, one after another, have lost their freedom, and have been subjected to domestick usurpation, or foreign dominion, by the intrigues of men, who affected the language of patriots while they aspired to the power of masters, and who under the specious pretext of asserting the rights of the people, betrayed and overwhelmed them. Let us take warning from their errors and misfortunes; and may heaven preserve us from a similar destiny!

CALEB STRONG.

January 18th, 1805.

MARRIAGES.

In this town, Henry Paine, merchant, to Miss Olive Lyman, daughter of Theodore Lyman, esq.; Thomas Harris, jun. of Charlestown, to Miss Helen Lucinda Fales; by the Rev. Mr. Buckminster, Thomas Hughes, to Miss Sarah Balch, daughter of N. Balch, esq.; Simon Broadstreet, of Gardner, to Miss Lydia Nicholl; John Beath, to Miss Jerusha Babcock; Capt. Theodore Curtis, to Miss Goddard; James Hill, to Miss Mary Ellery; William Cheever, to Miss Maria Delano; John Park, to Miss C. Higgins; Benjamin Lamphear, to Mrs. Susannah King; Wm. Munroe, to Miss Temperance Hyde; Addington Davenport, to Mrs. Barron; Winslow

Wright, to Miss Sally Dunlap; John B. Hammett, to Miss Nabby Rumney.

In Waltham, Rev. Nehemiah Coye, of Newport, to Mrs. Lucy Peirce.

In Harvard, Rev. Thomas Beedé, of Wilton, N.H. to Miss Nancy Kimball.

In Newhaven, Mr. Jeremiah Day, professor of mathematicks and natural philosophy in Yale College, to Miss Patty Sherman, daughter of Hon. Roger Sherman.

In Rochester, on new-year's day, Samuel Berry, esq. æt. 63, to the widow Dorothy Churchill, æt. 77. Fifty of their male descendants were present at the ceremony which was performed by the Rev. J. Clark, a nephew of the bride.

Necrology ;

OR NOTICES COLLECTED OF PERSONS RECENTLY DECEASED AT HOME AND ABROAD.

*"Death is the privilege of human nature,
And life without it were not worth our having."*

In this town, on Monday, 21st inst.
Hon. THOMAS DAVIS, esq.

Mr. Davis was born at Plymouth, of respectable parents, in June, 1756. He received a good school education, which he completed under Alexander Scammel, a distinguished officer, and who fell at the siege of Yorktown. Under this gentleman he not only acquired the rudiments of useful knowledge, but formed those habits of method, reflection, and perseverance, which marked his future life. Destined for commerce, while a youth, important concerns devolved upon him, in whose management he discovered that intelligence, integrity, and assiduity, which promised and secured success in enterprise. He mingled with the engagements of his busy avocation inquiries into practical science, and became well versed in the history and principles of commerce, and the sound maxims and rational theories of government.

The derangement of the municipal concerns of his native town, first induced him to engage in publick affairs. Empoverished by the war, and embarrassed by the perplexities which as often result from futile expedients as real distress, it required an intelligent, active, and persevering mind, to restore harmony, hope, and enterprise. Mr. Davis effected it by his natural arrangements. He insisted on simplicity, order, and punctuality. The result was credit and prosperity. His exertions and success acquired him the confidence of his townsmen, and produced an attachment which has ever been reciprocal.

At an early age he was elected a representative of his native town to the General Court, and for many years was continued in that station. From this period his whole life has been devoted to publick concerns.—In 1789, he was a member of the convention to decide on the Federal Constitution.—In 1792, he was elected a senator of this Common-

wealth, by the county of Plymouth, and the same year was chosen the treasurer of the State, in which office he was continued during the constitutional term. On retiring from the treasury, he was twice elected a senator for the county of Suffolk, when he was unanimously chosen the first president of the Boston Marine Insurance Company, in 1799, which office he held until his death. He was a member of the Humane Society, and the Boston Dispensary.—He declined also many honorary and responsible stations from those principles, which induced his acceptance of others.

Always in publick life, Mr. Davis retired from the notoriety of a publick character.—He did not take the post of honour for publick observation, but for the publick good.—He was the counselor of his country, not its orator. His active, comprehensive, and penetrating mind was ever engaged in investigating the causes of national prosperity and the consequences of national measures.—His conclusions from his researches were cheerfully imparted. His friends embraced them with confidence, and his opponents examined them without jealousy or suspicion. The arts of intrigue, the madness of party, and the clamour of error, at the period of our civil contests, and during the consideration of the federal constitution, were greatly counteracted by his prudence, counsels, frankness, and perseverance. He knew the dependence of a republick on the energy of its intelligent citizens, and generously contributed to the claims of his country. His principles and his habits, his successful endeavours to view measures abstracted from personal considerations, were awarded with the discernment of truth, and a general conviction of the purity of his heart, and the strength of his mind established a most useful influence.—His life was a series and connection of actions produced and continued by principle.—

The favour of good men could not but encourage him, but he sincerely despised that popularity "which is raised without merit, and lost without a crime."—He was satisfied without praise, when he had done nothing to forfeit esteem. In fine he was that honest man, whose duty was the spring, the rule, and measure of his conduct.

The treasury of the Commonwealth at the time of the appointment of Mr. Davis to its direction, owing to our state debt, the emission of paper, our national depression after the peace, and the deficits in the collectors, was in a most chaotick state. The importance of publick credit to our peace, honour, and prosperity induced him to undertake the arduous task of bringing order out of confusion. His comprehensive mind embraced the whole extent of national obligation and national resource. Our debt was funded on his system, in which there are some of the peculiarities of genius, which knows how to apply general principles with their exceptions. A sinking fund was established for its gradual discharge, which has been successful in its operations. A methodical arrangement was adopted in the treasury, and a strict punctuality faithfully observed, and rigidly exacted: Our credit revived; our finances proved adequate to our demands, which in the infancy of a civil establishment is not always proportionate to its ability: and at the close of Mr. Davis's constitutional term, his report of the state of the treasury secured him the thanks and approbation of those, who best knew the extent of his services; while his successors, by pursuing his plans, afford additional evidence of their excellence.

As president of the Boston Marine Insurance Company, he displayed the whole of his character. His prudence and judgment in the investment of their capital, his knowledge of the principles which applied to his office, and his justice and liberality in the adjustment of controversies, rendered him a director, counsellor, and judge. As an evidence of almost unexampled confidence in his judgment and integrity, notwithstanding his interest in this corporation, most of the disputes that originated in the office were referred to his sole decision.

He exerted here his usual assiduity, investigation, and perseverance, and from a studious inquiry into the laws of insurance in all countries and ages, his opinions on this most intricate and perplexing branch of jurisprudence were respected, not only by the mercantile world, but by advocates of professional eminence.

His intellectual and moral character was endeared by his social and generous feelings. Through the silence of thought, and the reserve of prudence, were visible the affections of his soul; and the irrefragable evidence of his amiable and friendly disposition is found in the warmest attachment of a numerous acquaintance. His charity was as diffusive as his mind was active, and his friends knew that he was a man, who denied the sufferer "nothing but—his name." When it is added to this, that religion was the base and crown of his virtue, we must readily admit that his friends have not been too partial, and the world but just in their affection, confidence, and praise.

In this town, Mrs. Lucy Pomroy, æt. 24; Henry Wickham, 51; George Singleton, 59; Miss Hannah Heath, 49; Bradstreet Johnson, 19; Mrs. Martha Emmons, 44; widow Sarah Elliot, 80; John Brown, 49; Mrs. Abigail Todd, 23; Elizabeth Gridley, 63; Ezekiel Andrews, 49; Phineas Spear, 34; Sarah Madden, burnt to death by accident; Richard Richardson, 43; Daniel Willard, 28; Mrs. Ann Houghton, 28; Mrs. Achsah Benjamin, 32; Wm. King, 30; Miss Arria Sargent.

At Bridgewater, east parish, January 18, Rev. Samuel Angier, æt. 62, late pastor of that parish.

At Haverhill, of a paralytick flock, Rev. Hezekiah Smith, D. D. pastor of the Baptist church in that town.

At Charlestown, Thomas Macdonough, esq. æt. 65, consul of his Britannick majesty for the eastern department of the United States.

At Shelburne, Hampshire co. John Long, esq. æt. 58, member of the house of representatives of this State.

At Northampton, Daniel Clark, æt. 92.

At Holden, Elnathan Davis, member of the general court.

At Rutland, Nathaniel H. White, esq.

At Worcester, in the prison, Daniel Robbins, a lunatick, æt. 33, committed four years since for murder.

At Stow, widow Mercy Gordon, æt. 88; her sister, Abigail Houghton, 101; her daughter, Abigail Gordon, 73; Bezaleel Hale, 88.

At Bolton, after a long and distressing illness, Dr. Samuel Brown, æt. 36.

At Nantucket, Stephen Hufsey, esq. collector of the customs; John Coleman, æt. 89.

At Kingston, Plymouth co. Thankful Adams, wife of John Adams, æt. 89. She had lived with her present husband above 70 years, and has left him a sincere mourner, aged 91, in full exercise of his reason. They have 10 children, all living in that town; and have had 73 grand ch. and 52 great gr. ch.

At Andover, wid. Susannah Marshall, 90; wid. Bethiah Holt, 84.

At Boothbay, Maine, Joseph Thompson, æt. 82. His descendants were 18 children, 105 gr. ch. and 25 gr. gr. ch.

Drowned, in the ship *Hibernia*, lately wrecked at Plymouth, Capt. Andrew Farrill; Joseph Cordis, 2d mate, of Charlestown, and 8 seamen.

Connecticut.

At Wallingford, Rev. Seth Kingby, of the Baptist church.

At Saybrook, Col. Edward Shippen, æt. 71, an old revolutionary officer.

At Norwich, Samuel Brown, æt. 90.

New York.

At Kinderhook, Hon. Peter Van Ness.

At New York, Thomas Gardner. He served an apprenticeship to the tailor's business; and afterwards, by a steady course of industry, prudence, and good fortune, acquired real estate to the value of 1,000,000 dols.

At Goshen, Rev. Nathan Kerr, of the Presbyterian church, æt. 69.

Pennsylvania.

At Middletown, Jack, æt. 116, a man of colour, the property of Col. Chambers.

Maryland.

At Washington, Hon. James Gillespie, member of congress from North Carolina.

Hon. Samuel J. Potter, senator of the United States for Rhode Island.

Virginia.

In Northumberland co. Hon. James Henry, a member of the old Congress, and late a judge of the general court.

South Carolina.

At his residence in Sumter district, on the 20th ult. Laurence Manning, esq. æt. 48, adjutant-general of that state, and formerly an officer in the revolutionary war.

On Sullivan's Island, Captain Simon Tufts, æt. 83. He was one of the first naval officers appointed in S. Carolina in the late revolutionary war, and during the whole of his command behaved with the greatest bravery.

Georgia.

In Savannah, Hon. Joseph Clay, an officer in the revolutionary war, and subsequently judge of the inferior court.

James Thomas, ætat. 134. His eyesight was so little impaired, that he could read print without the assistance of glasses to the day of his death.

Louisiana.

At Camp Claiborne, Captain Aaron Gregg, of the 2d regiment of U. S. infantry; a valuable and brave officer.

Abroad.

At Gibraltar, General Barnet; Lord Pelham Clinton; major Raleigh.

Off Tripoli, killed by the blowing up of a fire-ship in which they were employed, captain Somers, lieutenant Wadsworth, son of the Hon. P. Wadsworth, of Portland, and Mr. Izard, of S. Carolina.

In England, Charles Bannister, the celebrated comedian.

In London, on the 6th of October, Mr. Thomas Withington, of Hillingden, at the very advanced age of 104. He retained all his faculties, as well to the very last hour as ever he did at any other period of his life, and could walk a distance of two or three miles with perfect ease. His long life was rendered remarkable by his very constant attachment to drinking; but he never had any other liquor than gin, of which he daily drank two or three glasses, till within a fortnight of his death. He was born in the reign of king William, and had a most perfect recollection of the person of queen Anne, of whom he often spoke. In the rebellion of 1715, he was employed in conveying troops and baggage from Uxbridge to London. His remains were interred a few days afterwards in Hillingden church yard, near his father's, who died about forty years ago, exactly at the same age.

Northumberland, (Penn.) Dec. 21. Yesterday morning Fahren. thermometer was 10 degrees below zero.

In New London, Con. from Jan. 1, 1804, to Jan. 1, 1805, died 10 males, 18 females, total 28. The present population is said to be 2931.

The number of deaths at Portland in 1804 was 135.

The deaths in Portsmouth, N. H. in 1804, were 109; 38 less than the year preceding. The town contains 6500 inhabitants.

The deaths in Salem, in 1804, were 89 males, 105 fem. total 194, 8 blacks included. The number in 1803 was 230.

At Plymouth, last year, in the 1st precinct, 38; in the 2d and 3d do. 17. Total 90. The number of inhabitants by the last census was 3523.

STATEMENT OF BIRTHS AND DEATHS IN BOSTON IN JANUARY, FROM THE RETURNS OF 17 PHYSICIANS.

BIRTHS.

Male	36	Still born.	
Female	32	Male	2
		Female	2
Total	68		

DEATHS.

	M.	F.	Un.
Apoplexy,	1		
Atrophy, 25d.	1		
Cholera infantum, 20m.	1		
Consumption, 49, 50, 30, } 32, 43, 45, 23, 28 }	2	6	
Convulsions, 3d.		1	
Dropfy, 30	1		
Fever pulmonick, 1	1		
Fungous ulcer of the peri- cranium of 20 years con- tinuance, 38	1		
Infantile compl. 6d. 6d. 25d.	1	2	
Mortification, 10		1	
Palsy, 49	1		
Phthisis, 34			1
Pleurisy, 48, 82, 42, 21	2	2	
Typhus gravior, 33, 24, } 15, 17, }	1	3	
	12	14	3
Total			29

STATEMENT OF DISEASES FOR JANUARY.

The most common complaints have been rheumatism and pneumonia. In the latter, the pleura has been chiefly, sometimes fatally, affected; although in certain cases the inflammation has extended to the lungs. Catarrhs seem to have been less frequent than in the former part of the season. The scrophulous inflammation of the glands of the neck has appeared often: and erysipelas occasionally, as in the last month. A few cases of typhus mitior as usual. A malignant disease, said to possess the typhoid character, has appeared in one family; singular for its fatal and contagious nature, and for its tendency to putrefaction.

It is worthy remark and a just cause of gratitude, that the severity of the weather has not produced even the usual proportion of diseases among our poor. The physician however often witnesses the extreme distress, which sickness adds to poverty during this very inclement season.

ERRATA LAST MONTH.

For *aneurion*, read *aneurism*. *F. cynanchi trachiolis*, r. *cynanche trachealis*. Instead of, *vaccination extends stoutly*, r. *vaccination extends slowly*.

TO CORRESPONDENTS.

Cornelia was received too late for the present number.

We exceedingly regret the necessity of again postponing Papers on duelling No 5. and of deferring, to our next Anthology, Theologist No. 3, and another theological communication wisely adapted to the times.

A valuable review of the eighteenth century is received. We thank the writer for his favour, which shall certainly enrich our future pages.

The writer of the Botanist will pardon our neglect to insert the errata, which he obligingly furnished, but which we have carelessly mislaid. He shall not be forgotten.

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METEOROLOGY from 1st to 25th FEBRUARY.

Day.	Clock.	Barom.	Therm.	Wind.	Weather.	Day.	Clock.	Barom.	Therm.	Wind.	Weather.
1	8	29,5	30	W	Fair morning.—Afterwards snow and rain in small quantities.	14	8	29,8	41	SE	Cloudy A. M.—Rain P. M.—In evening wind very high.
	2	29,2	35	SE			2	29,5	42	E	
	ss.	29,2	33				ss.	29	41		
	10	29,2	30	W			10	29,8	41		
2	8	29,3	26	W	Fair and clear.	15	8	29,1	26	Variable	Fair and clear. Wind continued high till near evening.
	2	29,3	33				2	29,3	30	Mostly	
	ss.	29,3	27				ss.	29,4	26	from W.	
	10	29,4	19				10	29,4	21		
3	8	29,4	14	W	Fair morning. Snow from 10 A.M. to 3 P.M. Afterwards fair.	16	8	29,5	17	NW	Cloudy. A little snow.
	2	29,4	25	WNW			2	29,4	21	W	
	ss.	29,4	18				ss.	29,5	18		
	10	29,5	14	NW			10	29,5	16	NW	
4	8	29,5	12	NW	Cloudy. Some snow.	17	8	29,6	12	NW	Fair.
	2	29,5	17				2	29,6	22	W	
	ss.	29,5	11	NNW			ss.	29,6	19		
	10	29,5	7				10	29,7	13		
5	8	29,5	6	W	Fair and clear.	18	8	29,7	14	WNW	Fair.
	2	29,6	23				2	29,7	28		
	ss.	29,6	19				ss.	29,8	25		
	10	29,8	14				10	29,9	25		
6	8	29,9	11	W	Fair and clear.	19	8	30	25	WNW	Fair.
	2	30	31				2	30	43	SSW	
	ss.	30	29				ss.	30	39		
	10	30,1	20				10	30	35		
7	8	30,1	23	NNE	Snow. Rain.	20	8	29,9	32	W	Fair.
	2	30	33	E			2	29,9	48		
	ss.	29,9	32				ss.	29,8	37	NNE	
	10	29,8	33				10	29,8	31	S	
8	8	29,7	32	NW	Cloudy.—Snow & rain in the course of the day.—Great thaw.	21	8	29,8	29	SW	Fair.
	2	29,6	34	W			2	29,9	44	NE	
	ss.	29,5	33				ss.	29,9	39		
	10	29,5	32				10	30	29	NNE	
9	8	29,5	31	NW	Cloudy and some snow in the morning.—Fair and clear P.M.	22	8	30,1	27	NW	Fair and clear.
	2	29,6	38	NNW			2	30,1	40	SE	
	ss.	29,6	33				ss.	30,1	34		
	10	29,7	29				10	30,1	28		
10	8	30	24	NW	Fair morning. Cloudy P. M.	23	8	30	31	SW	Fair and clear A. M.—Cloudy P. M.—Some rain in evening.
	2	30	40				2	29,9	46	SSW	
	ss.	29,9	35	SSW			ss.	29,9	39	S	
	10	29,9	35				10	29,9	37		
11	8	29,8	37	SW	Fair and clear.	24	8	29,8	38	SW	Fair and clear. Cloudy evening.
	2	29,9	54	SSW			2	29,8	51	SSW	
	ss.	29,9	45				ss.	29,8	43	W	
	10	29,9	41				10	29,9	40		
12	8	29,7	40	SW	Fair.	25	8	29,9	35	W	Fair and clear A. M.—Cloudy evening, a little rain.
	2	29,8	50				2	29,8	54	E	
	ss.	29,9	43	NW			ss.	29,8	47	S	
	10	30	34				10	29,9	41		
13	8	30,1	33	SE	Fair and clear.						
	2	30,1	49								
	ss.	30,1	42	S							
	10	30	39								

THE
MONTHLY ANTHOLOGY,

FOR

FEBRUARY, 1805.

For the Monthly Anthology.

FLORIAN.

LA HARPE is certainly too severe on Florian. He gives him little praise. For myself, I admire the sweet harmonious prose of the French Goldsmith. He is so gentle, so pure, so full of naïveté, that you are sorry when dinner or company oblige you to lay down the book. Florian seems to have been a perfect gentleman; the moment you address him, you become acquainted with him; you are at home with so easy, so refined a man, whose actions are all grace, and his words sweeter than the wild bee's buzz. La Harpe has not treated him well, though he awkwardly contrives to pay him a compliment on what he is capable of doing. Surely, he could not write a better pastoral, than his own *Galatea*, if he were to labour for years; and why will you suppose, that a hero is equal to the achievements of Du Guesclin, when he acknowledges, that he is contented if he can secure his castle from plunder, and defend his daughters from violence.

I always love that writer, who never fatigues me. Johnson com-

plains, that when we lay down Milton, we don't remember to take him up again. Now this is never the case with Goldsmith and Gesner. Whoever loves nature loves these writers; and I am afraid I should think badly of that man's heart, who did not like Florian. His tales are pleasant, like the stories of a gallant man, who had lived among knights, and had fought at tournaments, where there were ladies and the daughters of princes. I do not mean his Spanish, or his English or French tale; but his *Gonsalvo de Cordova* and his *Numa Pompilius*. In these he often soars to the dignity of epick, and always sustains a full, manly deportment. I do not believe he was made to be commanding in heroick song; yet his courtesy and nobleness always attract, and make me do him reverence. His little poems, pastorals, &c. are however my chief delight. These are sweet, chaste, full of rural life and manners. They abound with a kind of unknown beauty, like the peculiar fragrance of a wild wood rose, or like the song of Cowper's Task in early morn-

ing. I wish I could persuade my friends to read them. I would learn French, if it were only to read Florian; and though La Harpe has condemned him, yet

he is guilty in company with Shakespeare, "nature's darling child"; and with Milton, the pride of science, and the pomp of song.

For the Monthly Anthology.

PAPERS ON DUELLING.

No. 5.

MR. EDITOR,

PLEASE to insert from Rawley's 3d edition of *Resuscitatio*,

THE DECREE OF THE STAR-CHAMBER,
AGAINST DUELS.

THIS day was heard and debated at large, the several matters of informations here exhibited by Sir Francis Bacon knight his majesties attorney general, the one against William Priest gentleman, for writing and sending a letter of challenge, together with a stick, which should be the length of the weapon, and th' other against Richard Wright Esquire for carrying and delivering the said letter and stick unto the party challenged, and for other contemptuous and insolent behaviour used before the justices of the peace in Surrey at their sessions, before whom he was convented. Upon the opening of which cause his highness said attorney general did first give his reason to the court, why in a case which he intended should be a leading case, for the repressing of so great a mischief in the common-wealth, and concerning an offence which raigæth chiefly amongst persons of honour and quality, he should begin with a cause which had passed between so mean persons as the defendants seemed to be; which he said was done, because he found this cause ready published: and in so growing an evil, he thought good to lose no time, whereunto he added, that it was not amiss sometimes to beat the dog before the lion, saying further, that he thought it would be some motive for persons of birth and countenance to leave it, when they saw it was taken up by base and mechanical fellows, but concluded: that he resolved to proceed without respect of persons for the time to come, and for the present to supply the meanness of this particular case by insisting the longer upon the general point.

Wherein he did first expresse unto the Court, at large, the greatness and dangerous consequence of this presumptuous offence, which extorted revenge out of the magistrates hand, and gave boldness to private men to be law-givers to themselves, the rather because it is an offence that doth justifie it self against the law, and plainly gives the law an affront; describing also the miserable effect which it draweth upon private families by cutting off young-men otherwise of good hope, and chiefly the loss of the king and common-wealth, by the casting away of much good blood, which being spent in the field upon occasion of service were able to continue the renown, which this kingdom hath obtained in all ages, of being esteemed victorious.

Secondly, his majesties said attorney-general did discourse touching the causes and remedies of this mischief, that prevailed so in these times, shewing the ground thereof to be a false and erroneous imagination of honour and credit, according to the term, which was given to those duels, by a former proclamation of his majesties, which called them *bewitching duels*, for that it is no better than a kind of sorcery, which enchanteth the spirits of young-men, which bear great minds with a shew of honour in that which is no honour indeed, being against religion, law, moral vertue, and against the presidents and examples of the best times, and valiantest nations of the world, which though they excelled for prowess and military vertue in a publique quarrel, yet knew not what these private duels meant: saying further, that there was too much way and countenance given unto these duels by the course that is held by noble-men and gentlemen in compounding of quarrells who use to stand too punctually

upon conceits of satisfactions, and distinctions, what is before-hand, and what behind hand, which do but feed the humour: adding likewise that it was no fortitude to shew valour in a quarrel, except there were a just and worthy ground of the quarrel; but that it was weakness to set a mans life at so mean a rate, as to bestow it upon trifling occasions, which ought to be rather offered up and sacrificed to honourable services, publique merits, good causes, and noble adventures, and as concerning the remedies, he concluded: that the only way was, that the state would declare a constant and settled resolution to master and put down this presumption in private men, of whatsoever degree, of righting their own wrongs, and this to doe at once, for that then every particular man would think himself acquitted in his reputation, when that he shall see that the state takes his honour into their hands, and standeth between him and any interest, or prejudice, which he might receive in his reputation for obeying; whereunto he added likewise, that the wisest and mildest way to suppress these duels, was rather to punish in this Court all the acts of preparation, which did in any wise tend to the duels, (as this of challenges and the like) and so to prevent the capital punishment, and to vex the root in the branches, than to suffer them to run on to the execution, and then to punish them capitally, after the manner of *France*, where of late times gentlemen of great quality, that had killed others in *duel*, were carried to the gibbet with their wounds bleeding, least a natural death should keep them from the example of justice.

Thirdly his majesties said attorney general did, by many reasons which he brought and alledged, free the law of *England* from certain vain and childish exceptions, which are taken by these duellists: The one, because the law makes no difference in punishment between an insidious and foul murder, and the killing of a man upon challenge and fair terms, as they call it. Th'other for that the law hath not provided sufficient punishment, and reparation for contumely of words, as the *lye*, and the like, wherein his majesties said attorney-general did shew, by many

weighty arguments and examples: that the law of *England* did consent with the law of *God*, and the law of *nations* in both those points, and that this distinction in murder between foul and fair, and this grounding of mortal quarrels upon uncivil and reproachful words, or the like disgraces, was never authorised by any law, or ancient examples, but it is a late vanity crept in from the practice of the *French*, who themselves since have been so weary of it, as they have been forced to put it down with all severity.

Fourthly, his majesties said attorney general did prove unto the Court by rules of law and presidents; that this Court hath capacity to punish sending and accepting of challenges, though they were never acted nor executed; taking for a ground infallible, that wheresoever an offence is capital or matter of felony, if it be acted and performed, there the conspiracy, combination, or practice tending to the same offence is punishable as a high misdemeanour, although they never were performed. And therefore that practice to impositions though it took no effect, and the like, have been punished in this Court: and cited the president in *Garnons* case, wherein a crime of a much inferiour nature, the suborning and preparing of witnesses, though they never were deposed, or deposed nothing material, was censured in this Court, whereupon he concluded, that for as much as every appointment of the field is in law but a combination of plotting of a murder, howsoever men might guild it: that therefore it was a case fit for the censure of this Court, and therein he vouched a president in the very point, that in a case between *Wharton* plaintiff, and *Elerker* and *Acklam* defendants. *Acklam* being a follower of *Elerker* had carried a challenge unto *Wharton*, and although it were by word of mouth, and not by writing, yet it was severely censured by the Court; the decree having words, that such challenges do tend to the subversion of government: and therefore his majesties attorney willed the standers by to take notice that it was no innovation that he brought in, but a proceeding, according to former presidents of the Court, although he proposed to follow it more thoroughly then had

been done ever heretofore, because the times did more and more require it. Lastly his majesties said attorney general did declare and publish to the Court in several articles his purpose and resolution in what cases he did intend to prosecute offences of that nature in this Court, that is to say, that if any man shall appoint the field, although the fight be not acted or performed. If any man shall send any challenge in writing, or message of challenge, if any man shall carry or deliver any writing or message of challenge, if any man shall except or return a challenge. If any man shall accept to be a second in a challenge of either part: if any man shall depart the realm with intention and agreement to perform the fight beyond the seas: if any man shall revive a quarrel, by any scandalous bruits or writings contrary to a former proclamation, published by his majesty in that behalf, that in all these cases his majesties attorney general, in discharge of his duty, by the favour and assistance of his majesty and the Court, would bring the offenders of what state or degree whatsoever to the justice of this Court, leaving the lords commissioners marshal to the more exact remedies; adding further, that he heard there was certain council learned of *duels*, that tell young men when they are beforehand, and when they are otherwise, and did incense and incite them to the *duel*, and made an art of it, who likewise should not be forgotten, and so concluded with two petitions, the one

in particular to the lord chancellor, that in case advertisement were given of a purpose in any to go beyond the seas to fight, there might be granted his majesties writ of *Né exeat regnum* against him: and the other to the lords in general, that he might be assisted and countenanced in this service.

After which opening and declaration of the general cause, his majesties said attorney did proceed to set forth the proofs of this particular challenge and offence now in hand and brought to the judgement and censure of this honourable Court; whereupon it appeared to this honourable Court by the confession of the said defendant *Priest* himself, that he having received some wrong and disgrace at the hands of one *Hutchest*, did thereupon in revenge thereof writ a letter to the said *Hutchest* containing a challenge to fight with him at single rapier, which letter the said *Priest* did deliver to the said defendant *Wright*, together with a stick containing the length of the rapier, wherewith the said *Priest* meant to perform the fight; whereupon the said *Wright* did deliver the said letter to the said *Hutchest*, and did read the same unto him, and after the reading thereof did also deliver to the said *Hutchest* the said stick, saying, that the same was the length of the weapon mentioned in the said letter; but the said *Hutchest* (dutifully respecting the preservation of his majesties peace) did refuse the said challenge, whereby no further mischief did ensue thereupon. *(To be continued.)*

For the Monthly Anthology.

ON JUNIUS.

HUGH BOYD.

AMONG the various characters to whom the authorship of the Letters of Junius has been attributed, Mr. Boyd is particularly distinguished, as well by the zeal of his friends, as by facts and arguments both numerous and important. Publications, avowedly intended to prove him to be Junius, have been sent into the world, which were written in all the blandishment of sophistry and

answered with all the opposition of disbelief. Mr. Lawrence D. Campbell, in a voluminous "Life of Boyd," Mr. J. Almon, in his "Biographical, Literary, and Political Anecdotes," as also in two letters addressed to Mr. Campbell, and Mr. George Chalmers, in his "Supplemental Apology," have severally contributed their sentiments in his favour.

We shall give a brief account of his life, so far as it is connected

with the present controversy, state the evidence advanced in his behalf, and the reasoning which thence has been deduced, and then introduce our own observations on the subject.

Hugh Boyd, the son of Alexander Macaulay, Esq. of the county of Antrim in Ireland, was born at Ballycastle, in that county, in the month of October, 1746. It is related, that from his earliest youth his naturally great abilities were highly cultivated. His father, who was a particular friend of Swift, superintended his education, and "observing that his prose was too poetical," prescribed to him as a model the chaste style of the Dean and of Addison, that he might learn to combine strength and precision with simplicity and elegance. So early as the age of fourteen he was placed at Trinity college in Dublin, and graduated in the year 1765. Amongst his fellow-students he was particularly famous for the retention of his memory; and although dissipated, wild, and extravagant, he was scholastick, generous, and humane. He was intended for the church, but the bent of his inclination was towards the army; the profession of a soldier being more congenial to his aspiring and ambitious mind. Before he had come to an ultimate determination, Mr. Macaulay died *intestate*; which event at once baffled his rising hopes, and dashed the cup of expectation from his lips. His pecuniary prospects thus overcast, rendered it necessary for him to adopt a more lucrative occupation; and he chose the *law*, as best adapted to gratify his desire of reputation, and literary wishes.

With this intention he went to London, in 1766, where he prosecuted the study for three years, and then discontinued it. This attention to his books was not without intermission; for his love of "living while he lived," carried him into excesses, and precluded the probability of profit. His knowledge of law was nevertheless considerable, his memory astonishing, and his acquirements in polite literature were distinguished. With these attainments, towards the close of 1768, he was active in collecting all kinds of political information. To facilitate this pursuit, he introduced himself into fashionable life and literary society, and became intimate with several political characters of the day. Mr. Burke, Lord Ashburnham, Mr. Wilkes, and Count Brühl, the Saxon ambassador, were numbered amongst his acquaintances.

About this time he married miss Morphy, a lady to whose evidence in his favour much confidence is attached. She possessed a handsome competency; but her husband's dissipation and pecuniary negligence soon obliged them to quit London, and they retired to a country house a few miles distant from the city. The entanglements which such conduct produced were so inextricable, that he never was entirely freed from them through the course of his subsequent life.

His biographer *relates, that he now began a correspondence with the Daily Advertiser, which he conducted with the most impenetrable secrecy; and even his most intimate friends were perfect strangers to his nature and design.

* Mr. Lawrence D. Campbell.

This correspondence he closed in 1772 ; just at the time when the letters of Junius ceased to appear. In 1776 he went over to Ireland, where the political furor was highly excited on account of an approaching election of member of parliament for Dublin. He addressed the people in several papers entitled "The Freeholder;" in which he attacks the ministry in a strain of brilliant invective, and enforced the necessity of parliamentary reform with great boldness of thought and freedom of expression.

When Mr. Boyd returned to England he found parties in a ferment. The declaration of American Independence, had just been promulgated, and had excited much interest of dispute and asperity of censure. He immediately sent a few papers on the subject to the "Publick Advertiser," and afterwards published a manifesto in the name of *Washington*, which attracted general attention, and was for a long time supposed to be genuine.

Mr. Boyd now attended closely to Indian politicks, and wrote a pamphlet and several letters on certain transactions in India, which had then caused many disputes with the East India Company. Towards the latter part of the year 1779 he began the last political publication of any importance which he ever wrote. It was addressed to the people of England and entitled "The Whig." The spirit, manner, and style of this work closely resemble the writings of Junius ; indeed stronger affinity in every respect can be there, than in almost any other political tract extant.

The imperious demands of his necessitous situation now arrested the attention, which Mr. Boyd had hitherto paid to publick affairs, and turned it towards his own. Having sought employment, he was soon appointed second secretary to lord Macartney, on whom the government of Madras had been conferred ; and in the autumn of 1781 he departed from England for India. Soon after his arrival there, he was deputed by the governour and council of Madras on a special mission to the king of Candy. The object of this mission was an alliance of the two governments, but the ambassador returned without success.

The Indian Observer, a paper written by Mr. Boyd, appeared on the 9th of September, 1793 ; This was a literary work, and had much encouragement in India ; but intending to publish an account of his embassy to Candy, he closed it at the expiration of one year, with a conditional promise to renew it at a future period. A stop however was put to this intention, for on the 19th of October, 1794, a violent fever ended his existence.

Thus terminated the chequered life of Hugh Boyd, whose elegance of manners, beauty of person, and generosity of soul, were more remarkable than his depth of research, great wisdom, or wonderful acquirements. The retention of his memory, his lively imagination, and brilliant wit exalted his reputation ; but not more than his prodigality, his convivial dissipation, and utter disregard of the wants of his family dishonoured it.

A.

For the Monthly Anthology.

THE THEOLOGIST.

No. 3.

IN our former essays we have considered the necessity and advantages of a divine revelation. In the present we shall dwell on the probability, *a priori*, that the Deity has actually made some external revelation to mankind.

We have already shown, that it is necessary to our well being. Our noblest endowments are our intellectual powers, and their best use is in religion. Religion is therefore the principal end of our being; for it is easy to perceive, that the chief end of every creature of God is the best to which it is fitted. This capacity would however be in vain, without the perception of those truths on which religion is founded.* For if ignorant of the existence or attributes of God, or of our relations to him, we could render him no worship, nor have any regard to his will and authority. If reason be not a competent guide to these truths, the end of our existence must be perverted if no revelation be made. Is it probable, then, an all-wise Creator will leave his own designs unfinished? Is it probable, a Creator of infinite benevolence will permit his creatures to suffer through his neglect? It is impossible. If natural reason be insufficient to direct us in religion, it is as absurd to suppose a race of intelligent creatures without a revelation, as to suppose an animal of the common struc-

ture living without air and aliment.

Should we admit, that reason is sufficient to discover the essential truths of religion in a course of time, the probability of a revelation would be scarcely diminished. The evils resulting from ignorance would in that case be experienced by a part only of mankind. But neglect of an individual is equally inconsistent with the divine attributes, as neglect of the whole order of intelligent beings. It is most reasonable to believe, that not a single atom of his universe is misplaced, not an individual creature unfit for its end, nor a single act of his government inconsistent with infinite benevolence.

Should we grant all that can be demanded, that reason is a sufficient foundation for religion, yet, from the advantages of a revelation, it appears exceedingly probable that it would be granted.

There is both advantage and pleasure in certainty. In the affairs of common life we know its value, when we can take our measures with confidence of success, and enjoy the object of our wishes by anticipation, undisturbed by anxiety. In religion it is of greater importance, in regard to the lamentable consequences of error, and our need of its consolations while passing through this state of trial. When the Deity informs us of our relations to him, assures us of his mercy, providence, and grace, and promises immortal happiness to the just,

* This capacity of religion is that essential attribute which distinguishes man from brutes.—*Vide Howe's Living Temple, p. 4.*

there is no room for doubt in the pious heart, to restrain the exercises of faith, gratitude, and hope.* Is it not probable, that certainty so desirable will be put within the reach of mortals? If not to all, will it not be granted to some? if not in the beginning, yet at some period of time? Whoever can perceive marks of the divine wisdom and care in the structure of a plant, or the instinct of an animal, must acknowledge the probability of a revelation from the same paternal being.

To confirm what we have already advanced, we shall now endeavour to exhibit a probability, from matter of fact, that mankind were instructed by revelation at the beginning, and that all their religious knowledge has been derived from this source. We cannot pretend, that prior to the gospel there was ever made so complete a discovery of divine truth. But the great outline of religion has been the same in every dispensation, though the more minute parts of the divine plan have been gradually developed. In every dispensation sufficient has been discovered to teach the upright mind a way to find acceptance with God.

We must also confess, that the knowledge thus received has not been preserved in its simplicity, but, on the contrary, its utility has been nearly destroyed by mixtures of human invention; and the memory of its divine origin

* The difference of the effects of probability and certainty, with respect to a future state, is strikingly displayed in the death of Socrates compared with that of any christian martyr. The first martyr Stephen is a good example.

entirely lost. These times of ignorance and error do not however prove, that truth was never revealed, but that men had neither wisdom nor inclination to retain it.

The proof, that all religious knowledge has been derived directly or indirectly from revelation, is difficult only by the deficiency of profane history. In those fragments that have been preserved, we find much to confirm and nothing to contradict the opinion; and this probability in its favour, when taken together with its apparent necessity, will amount to something, little less than demonstration. The subject requires a larger discussion, than is now admissible, and we must therefore content ourselves for the present with arranging a few hints under the following observations.

1. As to the state of the world prior to the deluge, we have only traditionary accounts in addition to the writings of Moses; but if no facts can be alleged in contradiction, the probability of our hypothesis remains undiminished. Besides, if the Mosaic account of the deluge be true, it is hardly conceivable, so tremendous a judgment would have been executed upon a race guilty of abusing natural reason only.

2. The account of the deluge with all its principal circumstances is to be found in the most ancient fragments of history, and is generally a part of tradition among unlettered nations. This fact is supported by all the evidence any reasonable man can desire. There can be no doubt therefore of a revelation to the family so wonderfully preserved

to repeople the earth, and the advantages of it extended undoubtedly to their posterity.*

3. The universal prevalence of some religious rites renders it ex-

* Grotius de Ventate Christ. Relig. Lib. i. sect. 16.

For the corroboration of the Mosaic history of the flood, Grotius brings forward the testimony of Berofus preserved by Josephus, and that of Abydenus by Eusebius and Cyrill. Among many others, which are to be found in that learned work on the truth of the christian religion, is the following fragment of *Lucianus de Dea Syria*, which is not important for the antiquity of the work in which it is found, but for the antiquity of the tradition it records, and the character of the writer, whose opposition to christianity is a security for his veracity in this passage. 'When he begins to treat of the very ancient temple at Hieropolis,' says Grotius, 'he adds. This temple, it is said by many, was built by Deucalion. I mean that Deucalion in whose time there happened the great flood of water. I have heard in Greece the following story, which the Greeks relate of this same man. The first race of men, say they, was destroyed, and the present is the second race, who sprung from Deucalion and have gradually multiplied into this great multitude. The men of the former race were extremely wicked, for they neither regarded oaths, were hospitable to strangers, nor worshipped the gods, upon which account they were overtaken by a dreadful calamity. Water suddenly began to gush out of the earth, rain fell from the sky, the rivers swelled, and the sea overflowed the land, so that every thing was inundated and all mankind perished. One man only was left upon account of his wisdom and piety to repeople the earth, and that was Deucalion. He was preserved in this way. He built a large ark, and, after he and his family were gone into it, there came horses and all kinds of lions and serpents, and in short every species of animals, of each a pair. Deucalion took them all into the ark with himself, and, through a divine influence upon

tremely probable, that men derived their religious notions from one common source. For the illustration of this observation we may mention, the rite of sacrifice,

their tempers, they all lived together in the utmost harmony, and as long as the earth was covered with water they failed about in the ark. This is what the Greeks say of Deucalion; but the people at Hieropolis say, that in this place there was a vast chasm made to receive the waters of the deluge, and that over this chasm Deucalion built the temple of Juno. In memory of this event, they have a ceremony of bringing water from the sea to the temple, twice every year. It is performed not only by the priests, but by all Syria and Arabia. This rite, they say was instituted by Deucalion in memory of the calamity which had destroyed the rest of the world, and of his own wonderful preservation. This is the old tradition concerning this temple.'

Sir Wm. Jones, that accurate scholar, in a discourse on the Hindu's chronology, shews with great probability that it is the same with our own, but embellished and obscured by the fancy of poets, and the riddles of astronomers. Their manwantaras and divine ages are merely astronomical periods. The following extract, giving some account of the avowed opinions of the Hindus, will not be deemed out of place. 'We are now,' says Sir William, 'according to the Hindus, in the first day or calpa of the first month of the fifty-first year of Brahma's age, and in the twenty-eighth divine age of the seventh manwantara; of which divine age, the three first human ages have passed, and four thousand eight hundred and eighty-eight of the fourth.'

In the present day of Brahma, the first *manu* was surnamed *Swayambhuva*, or *son of the self-existent*, and it is he by whom the institutes of civil and religious duties are supposed to have been delivered. In his time the deity descended at a sacrifice, and by his wife *Satarupa* he had two distinguished sons and three daughters. This pair were created for the multiplication of the human species, after that new creation of the world.

both eucharistical and atoning, and the observance of the seventh

which the Brahmans call *Padmacalpiya*, or the *Lotos Creation*.

Of the five Menus who succeeded him I have seen little more than the names, but the Hindu writings are very diffuse on the life and posterity of the seventh Menu surnamed *Vaivas'wata*, or *Child of the Sun*. In the reign of this sun-born monarch the Hindus believe the whole earth to have been drowned, and the whole human race destroyed, by a flood, except the pious prince himself, the seven Rishis, and their several wives; for they suppose his children to have been born after the deluge. This general *praylaya*, or destruction, is the subject of the first *purana*, or *sacred poem*, which consists of fourteen thousand stanzas; and the story is concisely but clearly and elegantly told in the eighth book of the *Bhagawata*, from which I have abstracted the whole and translated it with great care; but will only present you here with an abridgment of it.

"The demon Hayagriva having purloined the Vedas from the custody of Brahma, while he was reposing at the close of the sixth manwantara, the whole race of men became corrupt, except the seven Rishis and *Satyavrata*, who then reigned in *Dravina*, a maritime region to the south of *Carnata*: this prince was performing his ablutions in the river *Cutimala*, when *Vishnu* appeared to him in the shape of a small fish, and, after several augmentations of bulk in different waters, was placed by *Satyavrata* in the ocean, where he thus addressed his amazed votary. 'In seven days all creatures who have offended me shall be destroyed by a deluge, but thou shalt be secured in a capacious vessel, miraculously formed; take therefore all kinds of medicinal herbs, and esculent grain for food, and together with the seven holy men, your respective wives, and pairs of all animals, enter the ark without fear; then shalt thou know God face to face, and all thy questions shall be answered.' Saying this, he disappeared; and after seven days the ocean began to overflow the coasts, the earth to be flooded by constant showers, when *Satyavrata* meditate

day as a sacred festival.† These appear more like positive institutions, than inferences from the nature of things.

4. The learned Bochart has shewn, by his laborious researches into ancient geography and history, the great probability, that the family of Noah is the stock, from which have proceeded the nations that now dwell on the earth. This is an additional confirmation of the Mosaic history, and, of course, the divine origin of religion.‡

5. When men have lost by misconduct the talents bestowed by

ing on the Deity saw a large vessel moving on the waters; he entered it, having in all respects conformed to the instructions of *Vishnu*, who, in the shape of a vast fish, suffered the vessel to be tied with a great sea-serpent, as with a cable, to his measureless horn. When the deluge ceased *Vishnu* slew the demon and recovered the *Vedas*, instructed *Satyavrata* in divine knowledge, and appointed him the seventh *Menu* by the name of *Vawaswata*."

Let us compare the two Indian accounts of the creation and the deluge, with those delivered by Moses. It is not made a question in this tract, whether the first chapters of Genesis are to be understood in a literal, or merely in an allegorical sense; the only points before us are, whether the creation described by the first *Menu*, which the Brahmans call that of the *Lotos*, be not the same with that recorded in our scripture? and whether the story of the seventh *Menu* be not one and the same with that of Noah?—*Asiatick Researches*, vol. 1. p. 117.

See the story at large above alluded to, translated from the eighth book of the *Bhagawata*, by Sir Wm. Jones, in the *Asiatick Researches*, vol. 2—or the same, with some judicious remarks, in the vol. supplementary to Calmet's Dictionary, entitled *Fragments*, the last English edition.

† Grotius de Veritate, &c.

‡ Bocharte's Phaleg.

the God of nature, they have no right to demand miracles for their restoration. But divine mercy is infinite, and therefore we may expect whatever act of mercy is consistent with perfect wisdom. It is too evident to be questioned for a moment, that religious knowledge has declined and risen at various periods. The causes of its declinations are to be sought for in the human heart; but can we find in the same place the originating cause of its revival? The probability is certainly on the other side. It is evident likewise, that the world at large has derived much benefit from the writings and institutions of Moses, and we can put no certain limits to the extent of that benefit. From the Hebrews the Egyptians and Grecians first learnt the use of letters, and copied many of their laws; and from them these philosophers borrowed their ideas of the divine unity and attributes, which are so much vaunted as discoveries of natural reason. Modern inquiries into Asiatick literature have brought to light the most incontrovertible evidence of the knowledge of the Hebrew religion by the wisest nations in the East.*

6. With respect to the present age it cannot be denied, that the moral and religious knowledge so generally diffused is derived from those writings which claim to be a divine revelation.

At the christian æra what was

* Vide Grotius de Veritate, &c. Cudworth's Intellectual System, B. I. c. I. sect. 9. Gale's Court of the Gentiles, vol. I. Priestley's Comparison of the Mosaic and Hindoo Laws. Asiatick Researches.

the state of moral science? The being of a supreme, spiritual, and holy God, was scarcely acknowledged; the worship of imaginary deities was performed by the most absurd, disgusting, or barbarous ceremonies; the rule of moral rectitude was so perverted as to justify the most licentious manners. Egypt and Persia had risen and fallen, and enriched with their spoils the literature of other nations. Greece had filled the world with the splendour of her arts and arms, and had yielded her stores of philosophy to her conquerors; and Rome had added to these rich spoils the labours of her own philosophers. Whatever therefore can be achieved by industry, ingenuity, or time, is here to be seen, and it amounts to a system of superstition, folly, and vice, with scarcely a lineament of truth. Sad monument of human wisdom!

But if the world was actually overwhelmed with pernicious errors, and was unable to recover the knowledge which had been lost, does not a divine revelation appear consonant with the wisdom and goodness of the Deity? One thing is certain, that a rapid and vast improvement took place at the time of which we speak. Is it probable, that human reason, after being so long enveloped with darkness, burst forth in so much splendour? Is it probable, that these sublime discoveries, these exalted views of the divine character, and perfect rule of moral excellence were the productions of a few illiterate, uninspired fishermen. Incredible!

Here we shall leave the subject with our readers, with confidence,

that every one, guided by right reason, will acknowledge the necessity of revelation, and instead

of deriding, submit with grateful reverence to its instructions.

COLLECTANEA.

No. 4.

"Tam prodesse quam conspici."

DIFFERENT vegetables require different soils; and yet experiments shew, that they owe not their life and growth to the earth itself, but to some agreeable juices or salts residing in the earth. Mr. Boyle ordered his gardener to dig up and dry in an oven, some earth fit for the purpose, to weigh it, and to set in it the seeds of an Indian pompion. The seeds, when sown, were watered with rain or spring water only; but though fruit was produced in one experiment of near three pounds, and in another of above fourteen pounds, the earth when dried and weighed again was scarcely diminished in its weight.—*Dialogues in a Library.*

Helmont dried two hundred pounds of earth, and planted in it a willow weighing five pounds, which he watered with rain or distilled water only; and to secure it from any additional earth, he covered the box in which the willow was planted, with a plate of perforated tin. After five years, weighing the tree with all the leaves it had produced in that time, he found them to weigh one hundred sixty-nine pounds three ounces; but the earth to be diminished only about two ounces in its weight.—*Idem.*

...." I ENTERED a mosque, and read four sentences, which were very distinctly written on the wall, signifying that the world was given

us for our own edification, not for the purpose of raising sumptuous buildings; life, for the discharge of moral and religious duties, not for pleasurable indulgencies; wealth, to be liberally bestowed, not avariciously hoarded; and learning, to produce good actions, not empty disputes." We could not but respect the temple, even of a false prophet, in which we found such excellent morality. [Sir William Jones remarks on the island of Hinzuán, or Johanna. *Asiatick Researches*, vol. 2, p. 80.]—*Fas est ab hoste doceri.* These sentiments would honour the church in its most refined state; and, considering from whence they are taken, are a severe satire on the controversial and bigoted spirit of many christians.

—
THERE is one clear and well-attested fact, which, I think, proves that all the alphabets now known might be derived from one and the same origin. Can two sets of letters appear to the eye more different than the Samaritan and the French (or English)? Yet it is very certain, and may easily be proved, that the letters of our alphabet were derived from the Samaritan. We received our letters from the Romans, they from the Greeks, these from the Phœnicians; and the learned are now agreed, that the Phœnician and Samaritan characters were

the same.—*Goguet's origin of laws, arts and sciences, vol. 7, p. 183.*

AMMON, one of the fathers of the Egyptian monks, by the entreaties of his friends, consented to marry. On the evening of his nuptials, he conducted the lady who had been selected for him to their wedding chamber; where, after reading to her St. Paul's epistle to the Corinthians, he expounded the apostle's admonition; and so effectually exhibited to her all the pains and inconveniences to which married women are exposed, that she consented to elope with him to the deserts, and to lead a monastick life.—*Gregory's Christian church. vol. 1, p. 180. note.*

An epitaph taken from an ancient grave-stone.

Qu an t d c vul sti
os guis risti iro um nere avit.
H san Ch m tum mu l

Two miracles, of restoring sight to a blind man and of healing the hand of one who was lame, are ascribed to the emperor Vespasian. Suetonius has accounted for these stories in the introduction to his narration, saying, that "somewhat was wanting to give dignity and authority to a new-chosen emperor." At the beginning of his life of Vespasian he observes, that "the Flavian family was not renowned for its antiquity." It is easy for any one to discern from several things said by Suetonius and Tacitus, that Vespasian was very willing to encourage the belief of extraordinary things concerning himself.—*Dr. Lardner.*

PLINY observes, that the most ancient manner of writing was on the leaves of palm-trees. After-

wards the inner bark of a tree was used for this purpose, which being in latin called *liber*, and in greek *βιβλος*, the same names have ever since been retained in those languages to signify *a book*. Another way, practised by the Greeks and Romans, was to write on tables of wood covered with wax. On these they wrote with a bodkin or style of iron; and hence it is that the different *manners* of compositions were called different *styles*. But, on the invention of the *Egyptian papyrus*, all other methods of writing were superseded. This was made by parting the several inner skins of the papyrus, which in some degree resembled a bulrush, and grew in the marshes of Egypt near the Nile. From this, that on which we now write has the name of *paper*. The books of the celebrated library of Ptolomy Philopater were written on the papyrus. The paper which we now use is supposed to have been brought from the east.—*Prideaux's Con. vol. 1. p. 496.*

ABOUT 354 years before Christ, died Mausolus, king of Caria, who was celebrated by the grief of Artemisa who was his sister and wife. She gathered his ashes, and having beaten his bones to powder, took a portion of them in her drink every day, intending to make her body the sepulchre of her husband. In two years she pined to death with sorrow; but before she died, she erected a famous monument at Halicarnassus, which was considered as one of the seven wonders of the world. From hence all monuments of extraordinary magnificence are called *mausoleums*.—*Ib. B. 7. p. 469.*

For the Monthly Anthology.

TO CONSTANCE.

*****, January 15, 1805.

YES, my dear Constance, the interesting science, whose tendency you have investigated and justly eulogized, does indeed shed new light on the best interests of man ; and though to the mere naturalist it is little more than an amusement, to the christian botanist it presents a chaplet of never fading flowers.

And surely, my friend, since the love of nature is intimately connected with that of her Author, it is "devoutly to be wish'd" that a taste for all her sublime and touching beauties might be universally and assiduously cultivated. If the study of her lowliest children tends to contemplations the most elevating ; if the vegetable world demonstrates the wisdom, the goodness, and the power of the creator, ought not an attention to grander harmonies to sublimiate the soul and all its capacities ?

To a well toned mind and refined taste inexhaustible sources of pleasure are opened. Change of seasons presents objects ever new ; and even in the short compass of day and night, the senses and the imagination are regaled by a ceaseless variety of beauties. The mere connoisseur who criticises nature, as he does the fine arts, is insensibly animated and purified by it. The cheerful morning invigorates his mind and his affections ; and the serene evening, while it soothes the jarring passions awakened by the events of the day, communicates to his heart that tenderness and benevolence, of which it seems the reflected image.

But how are these advantages enhanced, these pleasures ennobled, to the being who beholds the great Artificer through the medium of his works ! In the simplicity and grandeur of that system, which blesses our world with alternate light and shade, he views the goodness of a Father, and adores the majesty of a God ; whilst every proof of his omnipotence and omnipresence fills the heart with that sweet confidence, which is an antidote to all the ills of life. And when the west is splendid with crimson and gold, how superiour to the pleasure of the painter and the poet is the rapture of gratitude which raises the soul to him, by whose law grey masses of vapour are transformed into objects pleasing to the eye, animating to the fancy, and elevating to the feelings of the admiring observer !

I know your opinion of Cowper, the faithful poet of nature and of christianity, too well to imagine you can have perused his life, written by the elegant and affectionate Hayley, without pleasure. There is genuine satisfaction in finding the author whose *works* we admire, worthy our esteem and confidence as a *man* ; his precepts acquire a strength and grace, when illustrated by his own example, which nothing else can give to them. We are grateful to the good-natured biographer, who, by presenting us with a favourable portrait, adds energy to the page whence we derive wisdom and delight. But there are dangers in this species of biogra-

phy ; and on the whole, which do you think most beneficial to the cause of virtue and science, the tender partiality of Hayley,

or the stern investigation of Johnson ?

Hoping for an answer, I bid you an affectionate farewell.

CORNELIA.

For the Monthly Anthology.

LETTERS TO LEINWHA,

TEACHER OF MORALITY IN THE RECESSES OF LATINGUIN.....FROM A WANDERER IN THE WEST.

LETTER IV.

THOUGH the people of this country are a nation of merchants, their passion for letters is not extinguished by trade. It is continually struggling with the obstacles that oppose it, and in its efforts to surmount them you may behold the glory of genius vanquished by adversity, and smiling superiour to neglect.

I always thought that a severe law in Latinguin, which prohibits any one to write a book, until he shall have passed an examination by the great Crit, upon the penalty of losing the thumb and first finger of his right hand, and having his belly blown up with the same quill which was instrumental in committing the offence. The lawgiver here has been more humane ; there is nothing so hostile to *literature* in all their code. Every one has an unlimited right to think for himself, and write what he pleases. Almost all classes avail themselves of this indulgence. The mechanic, when the day is done, lays down his instruments and retires to his apartment ; he examines the edicts of his national assembly, and furnishes the printer with his comments on their proceedings. He arraigns their judgment, or commends their wisdom.

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He calls upon his fellow-citizens to co-operate with him in opposing their designs, or adopting their measures ; and concludes with declaring his disinterested zeal for the welfare of himself, his country, and posterity.

There are others, who write in a manner called "*periodical*." Many of these productions I sent you by the last caravan. By them you may devise the pursuit of these authors. You will wonder perhaps at what you may imagine a want of method, the choice of expression, and the typographical negligence, which sometimes seem to violate the rules of composition. But, as they are written for the whole world, they are conveyed to the publick by the same vehicle, which contains the wants of the needy ; a schedule of the merchant's articles which he offers for sale ; an account of foreign and domestick intelligence ; with a catalogue of murders and marriages. To this may be added another reason : the writers are generally those, who wisely study *originality*, rather than *elegance* ; they are not restrained by those forms, which would only serve to abridge their performances ; nor overloaded with reading, which would unavoidably steal into their compositions ; and, as their avow-

ed object is to reform the errors of the age, surely none are better calculated than they, whose minds are unbiassed by any favourite system, and unoccupied by any thing but their object.

I find the women here are also writers ; and some of their productions are not inferior to those of the men. They are free from unnecessary exactness, and minuteness of style, beautifully miscellaneous, and abounding with tales. The love of imitating the bards prevails with these females ; in this character they assuage the pangs of love when they describe its delight. My friend, whose poem I so lately mentioned to you, told me he had sold all his "*copies.*" I suppose him to mean the printed books of his poem. In the course of his visit, he gave me a paper full of verses, which he said were written by a lady of his acquaintance, to whom he has promised to introduce me. She is a woman of great literature and uncommon virtue. I transcribe these verses for your collection of writings.

SONNET TO A RED-BREAST,

(Who flew in at my window while I was asleep, and flew out before I awoke.)

Sweet roseate songster of the leafy grove,
Return again ; sweet bird, again return ;
Warble those strains that Echo told to Love,
Before bright Phœbus could awake the morn.

And when I hear thy note from yonder trees,
Silence and Taciturnity shall sleep ;

Thy note shall meliorate the perfum'd breeze,
And the soft breeze on wings of down shall creep.

Then shall the musick of the spheres be still,

Or if not still, less sweet, fair bird, than thine ;

Thy voice shall rise, the air shall seem a hill,

Round which to heaven thy melody shall twine.

Return, sweet bird ; sweet bird, again return ;

Nor let this breast thy absence, Red-breast, mourn.

DELLA AURORA BOREALIA.

I have not yet discovered the schools of the philosophers. I have however met with a proclamation in a common paper, from one of their learned societies, purporting to be the contents of a new book. I wished much to send it to you, but as I could not, its matters are here faithfully transcribed.

CONTENTS.

1. Dissertation on the zibeta occidentalis.
2. A new method to kill ducks.
3. An account of a spot seen on the sun's disk, July 13, 1731.
4. Origin of the word Dun.
5. Thunder and lightning, the cause of.
6. Account of a bone, dug up near a salt mountain.
7. Account of the discovery of longitude.
8. Commerce of the United States, how best promoted.
9. Concerning the planetary system.
10. Short and easy method for writing.
11. Anecdote of Dr. Franklin, and his whistle.
12. Improvements in agriculture.
13. State of the treasury.

For the Monthly Anthology.

THE BOTANIST.

No. 7.

HAVING exhibited a biographical sketch of that eminent *physician* and *naturalist*, LINNÆUS, we mean now to give our readers a concise *history of botany*, from the earliest ages until the science came finished from the hands of that great master.

Botan in the Greek language means an *herb*, whence is derived botany, which at this day signifies the science relating to vegetables, for which the ancients had no name, as it was not in their days erected into a regular science.

Although botany as a science may appear to some a study too dull for an exalted and refined genius; yet if we cast our eyes back on the earlier ages, and trace this branch of knowledge down to our own times, we shall find, that it has been cultivated by those of the brightest parts, and cared for by men of great distinction. We need only mention him, who is called by way of pre-eminence "*the wise man*." Though born to a throne and destined to rule over a powerful people, yet was SOLOMON so captivated with the charms of botany, that he is said in the scriptures to have known plants "*from the cedar of Lebanon to the hyssop that springeth out of the wall*;" and we find in his "*book of wisdom*," that he not only "*knew the diversities of plants, but the virtues of their roots*."

SOLOMON flourished about 170 years after the siege of Troy, or in the year of the world 2129, and is said to be the first botanist

on our records of mankind. But on examining the oldest book we have, we find an account of a plan for establishing a *botanick garden* as early, as 899 years before Christ. See the xxi. chapter of the 1st book of KINGS, 2d verse.

I can find no mention of a botanist, from the glorious SOLOMON down to the venerable father of medicine, *Hippocrates*. He gives us the names and virtues of 234 plants, but no description by which we can ascertain what they were. Cotemporary with the father of physick, lived *Cratevas*, whom he calls the prince of botanists. A considerable space after him appeared *Theophrastus*; who wrote ten books on plants, of which nine have reached our hands. These merit the highest encomiums.

Theophrastus was a disciple of Aristotle, and flourished in the third century, he may justly be considered as the *father of botany*. He treats of the vegetable life; and the anatomy and construction of plants, and of their origin and propagation. He divides vegetables into seven classes, which division is founded on the generation of plants, their place of growth, their size, as trees and shrubs, their use, and their lactescence, which last circumstance respects every kind of liquor, of whatever colour, that flows in great abundance from them when cut. This golden monument of botany cannot be too strongly recommended to the curious.

The Romans were devoted to Victoria, a deity so adored by

that rough people, that they paid little attention to the sciences. Pliny says that they were strangers to botany till Pompey conquered *Mitbridates*, the most philosophick king of the age. His observations on the medicinal virtues of plants falling into the hands of Pompey were, by his orders, translated into latin. *Dioscorides*, though by birth a Grecian, lived under the Roman empire. He was the next botanist of note after Theophrastus. It is highly probable, that several botanists lived between the time of Theophrastus and Dioscorides, a space of nearly 400 years; yet if we except Antonius Musa, Euphorbius, and Æmilius Macer, who was a soldier, poet, and botanist, and the first who clothed botany in poetry, we find no mention of any one who paid attention to that science. Dioscorides mentions about 600 plants; 410 of which he described, together with their medicinal virtues; about 500 of them were mentioned by the father of botany. Dioscorides arranged plants, from their uses in medicine and domestick economy, into four classes, viz. *aromaticks*, *alimentary vegetables*, *medicinal*, and *vinous*; a vague and fallacious distinction.

Pliny, in his immense compilation, called the history of the world, mentions 400 plants more than are to be found in Dioscorides; and yet he lived but about forty years after him. He, who wishes to see all the natural history of the ancients at a glance, may consult Pliny to advantage.

The famous *Galen* flourished about 130 years after Christ. He was for that day a great trav-

eller, and might have increased the catalogue of plants; but he contented himself in descanting on the medicinal virtues of those mentioned by his predecessor.

After the 6th century, learning was almost entirely abolished by the Goths. Whilst a northern swarm of barbarians were destroying taste and learning in the western empire, the Arabians, who were followers of the renowned Mahomet, over-ran the eastern. By conquering Greece, they monopolized all the writings of that famous nation. During 400 years there was no attempt to draw from its obscurity the botany of the ancients. At length one of the Saracen califs ordered the Greek books on medicine to be translated into Arabick, or their mixed Saracen language; and botany, which is a branch of medicine, attracted their notice. *Serapio* collected the Greek and Arabian authors, who had written on plants; and after him followed Rasis, Avicenna, Averhoës, Aëtarius, and several others of less note. They were more attentive to the materia medica in general, than to plants in particular. To them we owe the knowledge of sugar, of distilled spirits, of rhubarb, senna, and most of the milder catharticks.

After a dark and dismal period, emphatically styled the barbarous or dark ages, a dawn of light began to appear, first in Italy, and from thence, a second time, over the world, when Medicine, and her hand-maid Botany, emerged from the gloom of barbarism; for in 1470 *Theodore Gaza*, a Greek refugee at Rome, re-

fufcitated philosophy by making elegant translations of Aristotle and Theophrastus, who were commented on in the sequel by Scaliger and Stapel. Dioscorides was likewise translated into pure and beautiful latin by a Venetian nobleman.

John Parkinson wrote his *Paradisus Terrestris* in 1629. He was apothecary to the king. The history of flowers he gave at great length. In his *Theatrum Botanicum* he has comprehended more species of plants, than were to be found in any history of plants published before his time.

Among publick gardens, in which plants were demonstrated by professors, that of Padua is the oldest. It commenced about the year 1530. From that period professors of botany have been established in almost every school of medicine.

The famous *Cosmo de Medicis* founded a botanick garden at Pisa and committed it to the care of *Andreas Casalpinus*, a celebrated physician, botanist, and anatomist, the father of the botanick system and professor of botany at Padua.

Prosper Alpinus was nearly as eminent in botany as in physick. He made a large and rare collection of plants in Egypt, and afterwards read lectures on botany at Venice.

The famous Henry the fourth of France founded the botanick garden at Montpellier in 1598. The care of which has successively been committed to distinguished botanists, who were also physicians.

Francis the first was a great admirer of botany and a liberal encourager of every plan that could improve and advance it.

Lewis the thirteenth founded a noble garden in the suburbs of St. Victors at Paris, and put it under the care of *Heroard* his chief physician, and *Guido Brossas* his physician in ordinary.

It is about 150 years since botanick gardens were established in England. Those at Chelsea and Oxford are the most ancient. About the same time, botanick gardens were formed in Holland. The garden at Leyden is the most celebrated. The great *Boerhaave* was professor of botany there, at the same time that he filled Europe with his fame as professor of physick.

Prior to this period two illustrious brothers appeared, who alone have done more for the advancement of botany, than all the rest together, who preceded and followed them, until Tournefort. Rare geniusses! says the celebrated Rousseau, whose vast knowledge and solid labours, consecrated to botany, render them worthy of that immortality which they have acquired. For, till this part of natural history falls into oblivion, the names of *John* and *Caspar Baubin* will live along with it in the memory of mankind. Each of these indefatigable men, *par nobile fratrum*, undertook an universal history of plants, and to add to it a *synonymy*, or exact list of the names that every plant bore in all the writers which preceded them.

John nearly completed his undertaking in three volumes folio, but did not live to publish the whole. *Caspar* laboured forty years, but the life of man is too short for the execution of a plan so extensive. Their works are still the guide to all those, who

wish to consult ancient authors on botany. John Bauhin was born at Lyons in 1541, and died in 1624. Caspar was born 1560, and died 1624.

After this period, scarcely an author wrote on medicine, but wrote more or less on botany; of these we must not omit *Fuchsius*, who in 1530 published 510 figures of plants; nor *Rondeletius*, a physician of Montpellier. Nor may we forget *Turner*, a learned English physician, who published the first history of plants in English with most of the figures of *Fuchsius*. He gave the names of the plants in Latin, Greek,

German, and French, in alphabetical order.

Hyéronymus Bouc, a German, was the first of the moderns who has given a methodical distribution of vegetables. In his history of plants published 1532 he divides the 800 species there described into three classes, founded on their qualities, habit, figure, and size; *Clusius* endeavoured soon after to establish the natural distinction of *Theophrastus*, which was into trees, shrubs, and under-shrubs. Others attempted to characterize plants by the roots, stems, and leaves, but all were found insufficient.

For the Monthly Anthology.

MR. EDITOR,

IT seems to be the aim of some persons, abounding more in zeal than in knowledge or moderation, to force their opponents upon one of the horns of this dilemma.... either to maintain their speculative religious tenets in the public newspapers, or to pass with the publick at large as incapable or timid. The former course of conduct, I hope, will never be pursued, whatever may be the consequence. Timidity or incapacity can only be inferred by those, whose opinions are unworthy of regard.

The subscriber is not, assuredly, one of those, "who have no preference of one style of Divinity to another"; nor does he even think it a matter of small importance what are the speculative tenets of an instructor of youth; yet he cannot but be of opinion, that it is of less importance, whether the candidates for the

vacant chairs of the university be followers of *Arminius* or of *Calvin*, of *Arius* or of *Socinus*, than that they be learned, able, pious men, capable of diffusing instruction, and anxious, by discharging their duty with fidelity, to approve themselves worthy servants of their great Master. Though not a follower of the Reformer of Geneva, the present writer could never think of objecting to a man as a publick instructor, that he was a Calvinist; and he must do so much justice to those who think with him, as to assert, that they are generally incapable (as indeed are all sensible men of different sentiments) of a proceeding so uncandid and intolerant. It is very well known, however, that the alarm has been raised, Beware, he is an *Arminian*! he is an *Arian*!

Fœnum habet in cornu—longe fuge!

Feeling, as I do, most seriously

interested in the prosperity of our Alma Mater, I shall lament, as deeply injurious to her usefulness and reputation, that hour, when her present liberal principles shall be exchanged for subscriptions to Articles of Faith ; or, what is the same thing, when the belief of a certain speculative system shall be esteemed necessary in him, who aspires to the honorable station of an instructor of her sons. The next step, a very short one, is to require such a condition from the youth at their matriculation ; to turn the college catalogue into an Index Expurgatorius ; and to expel from the shelves of the library all heretical publications. So shall all access of error be prohibited, and the fountain of knowledge shall flow with an unpolluted stream from generation to generation.

I beg leave to introduce to your readers, a short extract from bishop Watson's preface to John Taylor's "Scheme of Scripture Divinity," published in the first vol. of his tracts.

"The reader is here presented with the plan which Dr. TAYLOR followed, in leading his pupils to a just and rational acquaintance with the principles of religion, founded upon an accurate knowledge of the scriptures.

"The importance of this service, and his accountableness in a great measure for the event, were considerations of the last moment, and caused him to compose, and deliver his academical instructions with the utmost circumspection. To his own judgment, after the strictest revision, the principles here advanced, appeared just and scrip-

tural ; but he did not therefore presume they were absolutely free from error ; much less did he think himself authorised, as a publick tutor, to impose his sentiments on young minds with an overbearing hand. That he might do justice to his pupils, and himself, he always prefaced his lectures with the following solemn CHARGE, which does honour to the author, and affords a noble precedent to seminaries of learning.

I. "I do solemnly charge you, in the name of the God of Truth, and of our Lord Jesus Christ, who is the Way, the Truth, and the Life, and before whose judgment-seat you must in no long time appear, that in all your studies and inquiries of a religious nature, present or future, you do constantly, carefully, impartially, and conscientiously attend to evidence, as it lies in the holy Scriptures, or in the nature of things, and the dictates of reason ; cautiously guarding against the fallies of imagination, and the fallacy of ill-grounded conjecture."

II.—"That you admit, embrace, or assent to no principle, or sentiment, by me taught or advanced, but only so far as it shall appear to you to be supported and justified by proper evidence from Revelation, or the reason of things."

III.—"That, if at any time hereafter, any principle or sentiment, by me taught or advanced, or by you admitted and embraced, shall, upon impartial and faithful examination, appear to you to be dubious or false, you either suspect, or totally reject such principle or sentiment."

IV.—“That you keep your mind always open to evidence.—That you labour to banish from your breast all prejudice, prepossession, and party-zeal.—That you study to live in peace and love with all your fellow-Christians, and that you steadily assert for yourself, and freely allow to others, the unalienable rights of judgment and conscience.”

Now, Mr. Editor, supposing such a man as Taylor were now a candidate for a vacant chair in the University, would his religious sentiments be an insuperable objection? and what opinion must we form of the Christian charity and candour of those, who would shut the doors of the lecture rooms in the face of such a man, because he was an Arian? C

THE SOLDIERS: A BRITISH TALE.

Continued from p. 29.

ONE of the men, whose terror rendered mute every other feeling, besought Rodolpho to retire into any other part of the forest; that he had rather stand a *hundred* tempests, or any thing except being *shot* for desertion (for then a man can never expect to go to heaven), than remain within the sound of the voice of the devil, whom he knew could take any form to destroy.

Our soldier was roused from the pause of mind, that suspended his faculties, by the intreaty of the soldier; but as he was endeavouring to reassume his spirits, the voice, unaccompanied by any instrument, in the sweetest tone sang the following *Sonnet*.

SONNET TO HUMANITY.

Humanity, thou parent of the tear, and
tender sigh
That bursts from virtue's breast; that
loves to feed
The wretched orphan in its time of
need,
Cast on the world's bleak waste, no friend
or parent nigh;
Thy power pervades the grated dungeon
dark,
Where, chain'd and wretched on his
bed of straw,
The pris'ner scarce his feverish breath
can draw,
Whilst to his aching ears ten thousand
fettters clank.

Thine is the voice of heaven, that sounds
so sweet,
Which love celestial speaks to man
below,
In soft and melting tones to soothe his
woe,
To mitigate the heart's tumultuous beat.
Ah! what is grandeur to such pride as
thine!
Ambition, avarice, shrink and bend be-
neath thy shrine.

The full notes of wild harmony, that were evidently confined to no rules, in which this imperfect but feeling sonnet was sung, for some moments entranced Rodolpho; he was reluctant to move, and though he did not imagine he was in an enchanted forest, or to encounter a supernatural being, yet he vaulted into the regions of romance, and dressed up in his imagination a *mortal* goddess, whom he was now impelled by an irresistible impulse to endeavour at seeing.

The storm, while the sonnet was singing, had gradually decreased; the moon emerged from the clouds, that passed in rapid succession, and discovered to the wanderers a path that appeared by its direction to lead to the light.

Rodolpho endeavoured to quiet the fears of the most timid of the men, and proceeded. In a few minutes they came to the cottage, from which the light glimmered. Immediately Rodolpho said aloud; “some travellers, who have lost their way, appeal to the *humanity* of the being who sang its delights, for an hour’s

shelter, till morning will enable them to retrace their path out of the *wood*."

The moon shone brightly on the casements of the cot, and they perceived an old negro woman looking out of the window, who asked, "who they were?" "Strangers in distress," replied Rodolpho. Immediately a voice from within said, "lay a faggot on the fire." And the next moment the door opened; and the same person Rodolpho saw in the morning appeared with a lamp in his hand.

Rodolpho repeated his request. "I opened the door for you," replied the recluse, "ceremony is unnecessary in a wilderness,—troublesome in a palace." And he led the way to a room that our soldier perceived was the same in which the recluse had left him in the morning, and that he had now entered by the back way.

The two men did not follow their leader, the appearance of the stranger impressed their minds with apprehension; the settled gloom on his countenance as the lamp gleamed on it, they construed into malevolence.

The recluse placed Rodolpho a seat, and stirred the fire into a blaze; but his silent manners repelled familiarity.—"My attendants are wet and weary, will you allow me to call them in?" said our soldier, after a minute's pause of *wonder*.

"Yes," said the recluse, and again stirred the fire; it seemed a well-timed signal of welcome.

When the men entered, he opened the door of an inner apartment, in which was *another* wood-fire, and pointed with his hand for the men to go to it. He then called aloud "Faithful." An old negro appeared. "The travellers are wet and weary," said the recluse. The woman disappeared, and soon returned with a change of dress, which she first placed before Rodolpho; and then carried the remainder to the two men, without uttering a syllable.

The gloomy reserve of the recluse, and the silence of his servant puzzled Rodolpho, and restrained within painful bounds the acknowledgments that were due for the comforts he enjoyed, and repelled every advance to familiarity.

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There is no self denial so painful to a mind of genuine sensibility, as that felt from restraining the effusions of gratitude; every expression that flows from that sublimated source dissipates the oppressive idea of obligation, and gives us back that independence of mind, so dear to the heart of man.

Would those favoured beings, whose felicitous dispositions prompt to deeds of benevolence, for a moment suppose themselves in the situation of the obliged, they would feel that their *endurance* of grateful expression, from the being they have benefited, confers a more refined obligation, by indulging a sweet and soothing emotion, than even the deed that excited the first sensation of thankfulness.

Restraint of expression was as painful to Rodolpho, as a heart awake to thankfulness can imagine; but he entered into the humour of his host, changed his apparel in silence, and with a look of thankfulness only, acknowledged the kindness.

The men for some time gaped with wonder at the silence of the recluse, and the negro; *then* debated in whisper if they should either change their apparel, or refresh themselves with the offered repast. The most timid of the two, declared his opinion to his companion, that the old negro was an imp of *darkness*, and the solitary her familiar; therefore the provision and clothes *must* be poisonous to good Christians, for whom these sort of beings had a peculiar hatred. He immediately began to relate a dismal tale of an old witch, whose appearance and actions he contrived should resemble the old negro, till at the end he worked up his imagination to the full stretch of fear; his limbs trembled; his courage left him; and to look round the room that was enlivened only by a blaze of a wood fire, was an effort beyond his resolution.

It is among the inexplicables, why a mind much more enlightened than this man's, attending to the description of images, that thrill the soul with horror, should solicit a continuance of such sensations; but so it is; for we may observe whenever a tale of horror has been related by one in a party, that every other member in his turn, will rummage

his memory for some incident, if possible, still more terrifick, and when reminiscence can furnish no more, he feels dissatisfied, and had rather ruminate in silence on events out of the order of na-

ture, than make an effort to free himself from prejudices (that contract the mind) by rational investigation.

(*To be continued.*)

POETRY.

WINTER.

*Translation of Mr. William Thompson's Ode
Brumalis.*

By the Reverend Mr. Tatterfall.

ALAS ! no longer now appear
The softer seasons of the year.
Of sports and loves what Muse now sings?
Away my lyre ;.....boy, break the strings.

Old joyless Winter, who disdains
Your sprightly, flow'ry, Attick strains,
Wrapt into fable, calls for airs,
Rough, gloomy, as the rug he wears.

Pleasure, for ever on the wing,
Wild, wanton, restless, flutt'ring thing,
Airy springs by with sudden speed,
Swifter than Maro's flying steed.

Ah ! where is hid the fylvan scene,
The leafy shade, the vernal green ?
In Flora's meads the sweets that grew,
Colours which Nature's pencil drew,
Chaplets, the bust of Pope might wear,
Worthy to bloom around Ianthe's hair ?

Gay-mantled Spring away is flown,
The silver-tressed Summer's gone,
And golden Autumn ; nought remains
But Winter with his iron chains.

The feather-footed hours that fly,
Say, " Human life thus passes by."
What shall the wise, the prudent ?
they
Will seize the bounty of to-day,
And prostrate to the Gods their grateful
homage pay.

The man, whom Isis' stream inspires,
Whom Pallas owns, and Phœbus fires,

Whom Suada, smiling goddess, deigns
To guide in sweet Hyblæan plains,
He Winter's storms undaunted still sustains.

Black lowering skies ne'er hurt the
breast
By white-rob'd Innocence possess'd.
Roar as ye list, ye winds,.....begin,.....
Virtue proclaims fair Peace within ;
Ethereal pow'r ! 'tis you that bring
The balmy Zephyrs, and restore the
Spring.

ODE,

To a Friend, dissatisfied with his situation.

BY TURNBULL.

IN vain from place to place we roam,
In vain we quit our native home,
In vain explore tempestuous seas,
To purchase happiness and ease ;
And hope to find serener skies,
Where undisturb'd contentment lies ;
Dæmon Care, fly where we will,
Pursues us like a blood-hound still.

In frigid northern realms confin'd,
We curse the ruthless winter's wind ;
The chilling frost and beating rain
Drive pleasure from the naked plain ;
And fiercer foes than those prevail,
To make mankind their lot bewail ;
Oppression rules with iron rod,
And vassals tremble at his nod.

If we retreat to milder climes
The scene presents a land of crimes,
Where freedom prostituted bleeds,
And bears the name of horrid deeds,

Which discord, in her maddest fit,
Hath made outrageous fiends commit;
Who, eager to enjoy the spoils,
Involve the land in endless broils.

Where Roman greatness once bore sway,
The hills are green, the fields are gay;
The garden blooms in many a hue,
A thousand temples rise to view,
Rich palaces of costly mould,
Blaze to the sun in burnish'd gold;
But superstition's ghastly face
These scenes of luxury disgrace.

And see! where Greece in ruin lies!
Fair Greece, the mighty and the wise;
Where classic Athens rose sublime,
Whose learning o'er the wreck of time
Spreads science to each distant shore,
To live when Athens is no more;
Now held in slav'ry's basest chains,
Proud ignorance in triumph reigns.

Behold! on Persia's golden coast,
Her ancient wealth and splendour lost,
Her lofty domes in ashes laid,
Her richest cities long decay'd;
Those groves where once her magick
stray'd

The rude barbarians now invade,
And void of law, a people's guide,
Dire outrage lords its far and wide.

If we to Indian groves repair,
Care's meagre form will meet us there:
Amidst Arabia's spicy vales
Devouring pestilence prevails,
And though on fair Columbia's coast,
Rich Mexico her mines can boast,
Her solid hills of richest ore
Cannot the bloom of health restore.

Where will the boundless search extend?
Where will the painful labour end?
Bright reason wisely whispers, "Care,
"Weak man, will haunt thee every
where!"

Content alone can boast the charm,
That can the busy fiend disarm;
And care will ever fly the cell,
Where innocence and virtue dwell.

THE CHURCH PORCH. (Continued.)

THY friend put in thy bosom: wear
his eyes
Still in thy heart, that he may see what's
there.
If cause require, thou art his sacrifice;
Thy drops of blood must pay down all
his fear;

But love is lost, the way of friendship's
gone,
Though *David* had his *Jonathan*, *Christ*
his *John*.

Yet be not surety, if thou be a father.
Love is a personall debt. I cannot give
My childrens right, nor ought he take
it: rather
Both friends should die, then hinder
them to live.

Fathers first enter bonds to Natures
ends;
And are her sureties, ere they are a
friends.

If thou be single, all thy goods and
ground
Submit to love; but yet not more than
all.

Give one estate, as one life. None is
bound
To work for two, who brought himself
to thrall.

God made me one man; love makes
me no more,
Till labour come, and make my weak-
ness score.

In thy discourse, if thou desire to please,
All such is courteous, usefull, new, or
wittie.

Usefulness comes by labour, wit by
ease;

Courtesie grows in court; news in the
citie.

Get a good stock of these, then draw
the card:

That suits him best, of whom thy
speech is heard.

Entice all neatly to what they know
best;

For so thou dost thy self and him a
pleasure:

(But a proud ignorance will lose his rest,
Rather than shew his cards) steal from
his treasure

What to ask further. Doubts well
rais'd do lock

The speaker to thee, and preserve thy
stock.

If thou be Master-gunner, spend not all
That thou canst speak, at once; but
husband it,

And give men turns of speech: do not
forestall

By lavishness thine own and others
wit,

As if thou mad'st thy will. A civil
guest
Will no more talk all, then eat all the
feast.

Be calm in arguing : for fierceness
makes
Errour a fault, and truth discourtesie.
Why should I feel another mans mis-
takes
More then his sicknesses or povertie ?
In love I should : but anger is not
love,
Nor wisdom neither : therefore
gently move.

Calmness is great advantage : he that
lets
Another chafe, may warm him at his
fire,
Mark all his wanderings, and enjoy his
frets ;
As cunning fencers suffer heat to tire.
Truth dwells not in the clouds : the
bow that's there,
Doth often aim at, never hit the
sphere.

Mark what another says : for many are
Full of themselves, and answer their own
notion.
Take all into thee ; then with equal
care
Balance each dramme of reason, like a
potion.
If truth be with thy friend, be with
them both :
Share in the conquest, and confesse a
troth.

Be usefull where thou livest, that they
may
Both want and wish thy pleasing pre-
sence still.
Kindness, good parts, great places are
the way
To compass this. Finde out mens
wants and will,
And meet them there. All worldly
joys go lesse
To the one joy of doing kindnesses.

Pitch thy behaviour low, thy projects
high,
So shalt thou humble and magnanimous
be :
Sink not in spirit. Who aimeth at the
sky,
Shoots higher much then he that means
a tree.

A grain of glorie mixt with humble-
ness
Cures both a fever and lethargick-
ness.

Let thy minde still be bent, still plotting
where,
And when, and how the business may
be done.
Slackness breeds worms ; but the sure
traveller,
Though he alight sometimes, still goeth
on.
Active and stirring spirits live alone.
Write on the others, *Here lies such a
one.*

Slight not the smallest losse, whether it
be
In love or honour : take account of all ;
Shine like the sunne in every corner :
see
Whether thy stock of credit swell, or
fall.
Who say, I care not, those I give for
lost ;
And to instruct them, 'twill not quit
the cost.

Scorn no mans love, though of a mean
degree ;
(Love is a present for a mightie king)
Much lesse make any one thine enemy.
As gunnes destroy, so may a little sling.
The cunning workman never doth
refuse
The meanest tool, that he may
chance to use.

All forrain wisdom doth amount to this,
To take all that is given ; whether
wealth,
Or love, or language ; nothing comes
amisse :
A good digestion turneth all to health :
And then, as farre as fair behaviour
may,
Strike of all scores ; none are so cleare
as they.

Keep all thy native good, and naturalize
All forrain of that name ; but scorn
their ill :
Embrace their activeness, not vanities.
Who follows all things, forfeiteth his
will.
If thou observest strangers in each fit,
In time they'll runne thee out of all
thy wit.

(To be continued.)

THE BOSTON REVIEW,

FOR FEBRUARY, 1805.

BY FAIR DISCUSSION TRUTHS IMMORTAL FIND.—HUMPHREYS.

ARTICLE. 7.

Letters of Shahcoolen, a Hindu philosopher, residing in Philadelphia, to his friend El Hassan, an inhabitant of Delhi. Boston, printed by Russell & Cutler, proprietors of the work. 1802.

THESE letters are represented in the publishers' advertisement, as "successful imitations" "of the oriental style." If this be so, the *Persian Letters* of Littleton, and Goldsmith's *Citizen of the World*, have been greatly misconceived; there is not the smallest affinity subsisting between these productions and the Letters of Shahcoolen. These occasional essays were first published in the New-York Commercial Advertiser, and it evidently appears from the author's preface, and the letters themselves, they were never calculated to meet the publick eye in their present form. But such is the rage for *book-making*, that every "ephemeral" contributor to the columns of a newspaper, after a time, comes forth "stitched in blue" or "bound in calf." So that a library, composed of modern publications, will soon exceed the ancient Roman laws, which, according to Livy, *tam immensus aliarum super alias acervatarum legum cumulus*, that they were computed to be the burthen of many camels. This is one of the evils incident to the early state of literature in all countries, and which

can only be alleviated by time and experience. It was not till three centuries after the taking of Rome by the Gauls, that publick schools were erected, or learning engaged their attention. So rude were they at that period, that a nail was annually driven up with great pomp and ceremony in the temple of Jupiter Capitolinus, in order to assist the common people in reckoning the years. At present there seem to be more writers than readers in this country; but as we advance, the numbers of the former will be lessened, and those of the latter increased; the multitude of fine-bound books will cease to accumulate; the eye will become weary with the baubles of literature, and the ear sated with their sound.

The little volume, in review, comprises fourteen letters; they are of a local nature, and the juvenile writer does not seem to have looked beyond the city from which he indites. The four first letters contain "a general account of the new philosophy and the practical influence of Mary Wollstonecraft's writings in the United States." In his remarks on this subject the writer is unwarrantably severe. The publications of Miss Wollstonecraft have had little effect, comparatively, with the author's statement. In some of the *warmer* southern states she may have found votaries to whom her notions were congenial,

but in the *temperate regions of the north* passion has not yet overturned the empire of reason. It is a gross and indecorous charge to attribute such general and extensive influence, as to revolutionize the morals of a country, to a woman whom he calls "*phrenzied and extravagant in her mind; whose writings are obscure, rhapsodical, and often wholly unintelligible; where figures are daubed with extravagant colouring; shadows and substances are joined; he-goats and foxes are yoked together; so that a man of correct mind and dignified taste must be shocked with the rhetorical absurdities in every page.*"

His delineation of Mary Wolstonecraft's character is a specimen of "successful imitation." Those who have seen the works of Goldsmith, Littleton, and Montequieu, in the oriental manner, may now decide upon the merit of Shahcoolen.

It requires no great acuteness to discern the reason why Mary laboured to establish this doctrine. She was herself a *lewd woman*; and, unless lewd women could be made respectable, she was conscious that she must also yield to that infamy, which well regulated societies universally throw upon *female impurity*. After being engaged in several open and *shameful amours*, particularly with a *Mr. Inlay*, an American gentleman, and *Mr. Fuseli* an Italian, Miss Wolstonecraft toward the close of her life married one William Godwin, having previously *cohabited with him several months*. This man has written her history, in which, so far from expressing any remorse on account of his connection with so abandoned a woman, he celebrates, in strains of philosophical eulogium, the purity of her mind, and the ardour of her affections.

In the letter immediately sub-

sequent to that, from which this specimen is taken, the author, it must be confessed, makes his nearest approach to the eastern manner of writing, and, with an abatement of the hyperbole, we do not hesitate to give it as the author's happiest effort.

Often, when reclining on a sofa, by the side of a fair American, I have thought that her white bosom, scarcely veiled at all from my sight, and her finely proportioned limbs, which the extreme thinness and narrowness of her apparel rendered quite evident to the eye, would have excited impure emotions in any heart, less subject to reason, than that of a Hindu philosopher.—When I have stopped in my walks, as I often do, at some publick corner, the confined motion of the limbs, in robes scarcely eighteen inches in breadth, has enabled me to compare with great accuracy the delicate proportions, and graceful movements of the sprightly fair ones, who wander forth into the streets of this metropolis.

We believe the profanity, mentioned in the fourth letter, is applicable to no *set* of females, but that with which Shahcoolen seems to be so intimately acquainted. In what society are "*curses distributed as the common compliments of an evening*"? Where does the female "*curse her fate at a card-table, damn the soul of her partner for inattention, and grace every exclamation with an appeal to her God*"? The author incurs the imputation of *gross falsehood*, when he states it to be a "*remarkable fact*," that this practice of profane cursing and swearing "*has acquired the most extensive sway in the most polished circles.*"

Letter sixth contains the state of American poetry, and extracts from poetical writers. The wri-

ter is here a little too ironical with regard to the poets of what he unwittingly calls "*English America*." America has not yet produced (and it would be injustice to expect it from her) poets, who can in any measure stand in competition with those of England. There is a coldness, a want of energy and harmony, which characterise American poetry; those who have endeavoured to avoid this are involved in the obscurity of *bombast*. The reasons are obvious. Few have yet applied seriously to literature. Those who have practised in metrical composition are either uneducated females, who publish every thing they write, or men, who write rather from motives of vanity than the impulse of genius. Perhaps the Conquest of Canaan, an epick poem by Dwight, is the happiest specimen of American poetry.

The description of the "Cataract of Niagara," in the seventh letter, is very *uncouth*. It is more like the definition of a geographer, than the delineation of a Hindu philosopher.

In letters ninth and tenth the "Song of Solomon" and the "Gitagovinda of Jayadeva" are injudiciously said to be analogous. It is not for us to point out the difference. If it were, the writer has superseded the necessity by *large extracts*; a portion of these, *so similar* to the "Song of Solomon," will be sufficient for our purpose.

With a garland of wild flowers, descending even to the yellow mantle that girds his azure limbs, distinguished by smiling cheeks, and by ear-rings that sparkle as he plays, Heri exults in the assembly of amorous damsels. One of them presses

him with her swelling breast, while she warbles with exquisite melody. Another, affected by a glance from his eye, stands meditating on the lotos of his face. A third, on pretence of whispering a secret in his ear, approaches his temples, and kisses them with ardour. One seizes his mantle, and draws him towards her, pointing to the bower on the banks of *Yamuna*, where elegant *Vanjulas* interweave their branches. He applauds another, who dances in the sportive circle, whilst her bracelets ring as she beats time with her palms. Now he caresses one, and kisses another, smiling on a third with complacency; and now he chafes her whose beauty has most allured him. Thus the wanton Heri frolicks, in the season of sweets, among the maids of *Vraja*, who rush to his embraces, as if he were pleasure itself assuming a human form.

In letter twelfth, the author informs us he "*has not yet done with the Gitagovinda of Jayadeva*."

The two last letters are political; they form a dialogue between the writer and a modern philosopher, on the banks of the Schuylkill, which is by far better calculated to display the author's powers, and the general nature of the performance, than all the preceding letters.

Upon the whole, we cannot but wish that the *lucrative* views of the publishers could have been satisfied in some other way, than by *presenting* to the publick, in a *form amenable to criticism*, essays, which grew out of occasion, and which were intended to be laid aside with the newspaper in which they appeared. There is a puerility which pervades them throughout; a looseness and inaccuracy of expression, inexcusable even in private epistles. Phrases are made use of, which it would be unnatural to suppose a Hindu would acquire, or adopt. He uses some unmeaning terms, many wholly

unauthorised, and not a few objectionable. The following are *vulgarities*: "reverential respect," "sexual tenderness," "kept mistress," "little Bohea," "round half speed," "nibble half a biscuit," "jaded spirits," "glowing novels," "dazzling splendours," "imbued with virtue," "roaring over rugged bottoms," "dipped into a poem," "heath and jungle."

The writer, in his preface, by way of apology, pleads *numerous avocations, a hasty review, and imperfect health*. It is our duty to inform him, that *invalids should never appear in publick*. There is nothing so censurable, as that *passion* which some men have to be reputed *authors*. The interests of literature are absorbed in the contemplation, and in labouring to gratify it we lose sight of its consequence. Under the colour of *reform*, vanity introduces innumerable errors; and, if a work is only admired, *its effect* is but a secondary consideration.

ART. 8.

A sermon preached at Trinity Church, December 9, 1804, on the death of the Right Reverend Samuel Parker, D. D. Bishop of the Protestant Episcopal Church in the State of Massachusetts. By John Sylvester J. Gardiner, A. M. assistant minister of Trinity Church. Published at the unanimous request of the wardens and vestry. Boston, Gilbert & Dean, 1804. Text Heb. xiii. 7.

DISCOURSES upon funeral occasions are designed principally to benefit the living, by exciting the hearers to an imitation of the virtues they once saw exemplified.

To this object Mr. G's discourse is happily directed. The text stands only as a motto; and the whole discourse is a delineation of the character, virtues, and honours, which were possessed, exemplified, or acquired by Bishop Parker. It informs us of the difficulties to which he and his church were exposed, during the commencement of the late revolution, his perseverance and firmness under them; by which means, the episcopal interests in Boston were essentially served, and the church saved from dissolution. It then portrays his various characters of usefulness as a minister and citizen; the piety of his heart and the hospitality of his house; his zeal and fidelity as a friend, his tenderness as a husband, and affection as a parent; the approbation bestowed upon his services, and the dignity with which they were rewarded.

His address to the relict of the Bishop is sufficiently pathetick and copious: that to the children is masterly and unrivalled: and throughout the discourse the elegant and classick style of the author is as apparent, as in his other productions.

The respectable lady, left with eleven children, will remember the important duties imposed on her. Deprived of one protector and guide, they will look up to her for advice, instruction and consolation. She must supply the place of her deceased consort, and perform the offices devolved on her with fidelity. The task is indeed arduous, but it is noble, and great will be her reward. She will recollect, that those, whom God loveth, he chasteneth, that wholesome, though unpalatable, is the bitter medicine of adversity. She will call to mind the frailty and uncertainty of human life, the diseases that torment, and the

vexations that harass man, during his short pilgrimage on earth, that he is born to trouble, that he is destined to affliction and sorrow, that he has a short time to live, and is full of misery, that he cometh up like a flower and is cut down. She will call to mind, that her calamity is not peculiar and uncommon, that many noble instances of passive courage have been displayed by her sex, which as far surpasses ours in true fortitude, as in numerous other virtues. Above all, she will remember, the promises and consolations of her religion, and feel assured, that the righteous widow's barrel of meal will not waste, nor her cruse of oil fail; that the righteous woman will not be forsaken, nor her seed be left to beg their bread. Next to her Heavenly Father, she will repose confidence on her numerous and respectable connexions, and the countless multitude of her friends. Every support and consolation, which they can afford, she may be assured of receiving; and while thus sustained and consoled, she will exclaim, in the language of christian resignation, "the Lord gave and the Lord hath taken away; blessed be the name of the Lord."

ART. 9.

Terrible Tractoration!! A poetical petition against Galvanizing trumpery and the Perkinistick institution. In four cantos. Most respectfully addressed to the royal college of physicians. By Christopher Caustick, M.D. LL.D. A S S. Fellow of the royal college of physicians, Aberdeen, &c. &c. First American, from the second London edition; revised and corrected by the author, with additional notes. New-York. Stanbury.

THIS is a humorous poem, in which the style of Hudibras is most happily imitated. Those, who delight to laugh at the philosophick follies of the day, will be much gratified by a perusal of "Terrible Tractoration." In ev-
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ery age the half-learned are offering their wild theories and exhibiting their minute discoveries to the world, for which they claim high seats in the temple of science and demand evergreen honours. Such always find gazers to look up and admire, whilst flattery decorates them with laurels. It is the part of satire to assign them their proper rank, and to strip from their brows the unmerited wreaths, which encompass them. To a certain portion of the philosophers and empiricks of the day Christopher Caustick has performed this office, although it would seem incidental only to the main object of his work.

This "petition" was written in London, and, as appears by the title, is addressed to the college of physicians in that place. By ironical praise of various subjects and personages, which have received attention from the medical publick there, and by a ludicrous exhibition of arguments, which have been offered by medical men against the use of the tractors, the author upbraids the faculty for their opposition to Perkinism. He humorously relates his own "lamentable story," declares that "he once stood high on Fortune's ladder," boasts his superiority to many philosophers of the age, and then adds,

But I in spite of my renown
Alas! am harass'd, hunted down;
Completely damn'd, the simple fact is,
By Perkins's Metallick Practice!

That they may avoid a similar fate he urges his medical brethren to wage war against Perkinism, and to lay low its adherents; and endeavours to alarm them by suggesting, that drugs and

doctors will be rendered useless by this new, safe, cheap, and expeditious method of curing diseases. Had Mr. Perkins offered a reward to the best advocate of the tractors, he could not probably have found any one so able to advance his cause as this laughing poet.

The author has for the most part been just, as well as severe in his satire, but he does not appear to us to be so in every instance. We do not understand what provoked the attack on Mr. Coleman. We have considered him an ingenious and worthy man, and he is at the head of a respectable institution. His pupils must receive from him very useful instruction, even if they do not remain with him long enough to be fully inducted in the veterinary art. With respect to the communication to the Royal Society, mentioned p. 43, we have to remark that the author of the *Pursuits of Literature*, as well as Dr. Caustick, have unjustly censured the author of the experiments therein recited. No physiological fact is to be considered useless. It appears to us an affected delicacy to mourn the sacrifice of a few animals, in any mode for the benefit of philosophy, when we daily consume them without reflecting, whether they were ever alive or not.

The torrent of ridicule poured out upon Dr. Haygarth is so immediately connected with the cause of Perkinism, for the advancement of which the work was written, that the notice of the first leads to the consideration of the other. Mr. Perkins had professed, that the virtues of his tractors

were to be attributed to a peculiar combination of metals. That the application of his tractors could produce beneficial effects he proved by certificates from sensible and learned men of various professions, who were eye witnesses to his experiments. No one pretended, that the use of the tractors was injurious, and many began to hope, that a remedy was discovered for the relief of pain and disease, at once safe and simple. Dr. Haygarth however, with some others, entertained a suspicion that the real operation of the tractors was, like animal magnetism, through the medium of the imagination. To determine how far this suspicion was just, he instituted some experiments with instruments similar to the tractors in form and appearance, though different in substance; such as pieces of ivory, wood, &c. By the application of Dr. Haygarth's tractors cures were effected, which will bear a very good comparison with those performed by Mr. Perkins and his disciples. Similar experiments were performed by Mr. Smith, a friend of Dr. Haygarth, and since that time, by others, with similar results. Dr. Haygarth conceived that his suspicion was justified, and published some observations on imagination as a cause and cure of diseases, among which he introduced the experiments with *his* tractors.

To the justice of the conclusion drawn by Dr. Haygarth, Mr. Perkins and his friends did not assent. The substance of their objections, as given by Dr. Caustick, is as follows. The experiments by Dr. Haygarth

were not fairly made, since no friend of the tractors was present when they were performed; they were not contrasted with such experiments with the genuine tractors, as Mr. Perkins could have exhibited; for they were accompanied with much parade, formality, and grimace, whereas the genuine tractors do not require this assistance in effecting cures; and, lastly, that the genuine tractors cure the diseases of infants and of brute animals, on whom they surely cannot operate through the medium of the imagination. This last objection only appears to us worthy particular attention.

These experiments on brute animals and on infants have been much insisted on by Mr. Perkins, and, if true, they constitute the best evidence in favour of the specifick physical influence of the tractors. But here it is to be noted, that while bishops and doctors of divinity, with learned laymen, have attested the cures effected by the tractors on the adult human subject, such characters are not found to certify the cures of infants and horses; at least, certificates from such men have not come to our knowledge. It must be interesting to Mr. Perkins to substantiate his history of such cures, when produced, and it behoves him to call in good witnesses on these occasions.

For our own part, we do not yet find reason to doubt the explanation of the *modus operandi* of the tractors offered by Dr. Haygarth. The wit of Christopher Caustick will induce many persons to join him in the laugh at this physician. We will not

undertake to become the defenders of Dr. H's reputation in every point; but on this subject he appears to have laboured worthily. When a remedy is offered to the publick for the cure of disease, without any explanation of the principle, on which its application is made, the investigation of this principle becomes the proper office of physicians. If the composition of the remedy be a secret, it is not only fair, but praiseworthy to inquire, if we have any other means in our hands, which will produce similar effects. Such has been the conduct of Dr. Haygarth.

But we are told that, if a remedy is found useful, it should not be rejected because the *modus operandi* is unknown. This is certainly true; nor is it controverted by Dr. Haygarth. Let Mr. Perkins proceed in his benevolent labours, and join to himself as many disciples as he finds worthy. But every one cannot work cures with the tractors. With respect to physicians, we know, that many have found themselves incapable of giving relief by the use of them; they have therefore of necessity left this work to more successful labourers.



ART. 10.

Sermons by the late Rev. John Logan, F. R. S. Edinburgh; minister at Leith. First American from the fourth London edition. Boston, printed by D. Carlisle for Caleb Bingham.

THESE sermons have been much celebrated in Great-Britain; and we are glad to see an Amer-

ican edition, so well printed, and at the same time rendered so easy to the purchaser, by comprising the two volumes in one, which met with a ready sale at a very advanced price.

In this volume are contained thirty-five sermons, five lectures, and two discourses at the sacrament of the Lord's supper, which, in Scotland, is administered with great solemnity, and very *seldom*, lest the minds of the communicants should grow familiar with it. In this we think them *too superstitious*; and it is certainly contrary to the rules of the primitive church, where they enjoyed a love feast and broke bread every Lord's-day. The sermons of Mr. L. are well suited to this occasion, and although very pathetick, and highly descriptive, contain excellent sentiments, by which the mind may be improved with what deeply affects the heart.

Contrary to the expectations of most readers, the lectures contain no peculiar illustrations of scripture, nor critical remarks. They are mere expositions for the morning service, instead of a sermon. This is commonly practised in the Presbyterian churches, and calculated rather to ease the preacher, than exhibit the fruits of close application to study; though we conceive the practice of expounding might be rendered in a high degree profitable.

The thirty-five discourses are upon different subjects, and executed with different degrees of success. They all contain useful, practical observations in so lively a style, that many will eagerly peruse them for the beauties of composition, who regard not the se-

rious truths they contain. We are convinced of the propriety of diffusing serious works, which have a tendency to win people over to true wisdom by the alluring graces of the author. The following extract, from the discourse on Rom. xii. 11, must please every class of readers.

We are urged to the practice of some virtues by our strong sense of their inviolable obligations; we are allured to the love of others by the high approbation of their native beauty, which arises in every well disposed mind; we are engaged to the performance of others by our experience of their utility and influence upon the publick good. Piety is equally enforced in all these respects. Its obligation is indispensable; its beauty is supreme; and its utility is universal. It is not so much a single virtue, as a constellation of virtues. Here reverence, gratitude, faith, hope concentrate their rays, and shine with united glory. Whatsoever things are lovely, whatsoever things are pure, honest, and of good report, if there be any merit, any praise in human actions, piety comprehends the whole. There is not a disposition of the mind more noble in itself, or which is attended with greater pleasure, than piety. It is accompanied with such inward satisfaction, that the duty is sufficiently rewarded by the performance. It exalts us to a state little lower than the angels. The most illiterate man, under the impression of devotion, and in the more immediate acts of divine worship, contracts a greatness of mind that raises him above his equals. Thereby, says an admired ancient, we build a nobler temple to the Deity, than creation can present.

Some of these discourses however are not only less correct than others, but have too much tinsel with the pure ornaments of speech. In attempting the sublime he soars to the *super-sublime*; the language is more artificial than natural, and the writer is so fond of antitheses, as to be dis-

gusting to every reader who prefers English sermons to the Anglo-Frenchified tribe of authors. Some, who prefer truth in a simple dress, will say, that all the discourses have the rich and glowing style of the poet; for Logan is distinguished among the *Scottish bards*. Who can read the *Braies of Yarrow*, or the *Elegy to the memory of an unfortunate young lady*, without feeling every tender emotion, of which the human bosom is susceptible? Yet, with all his luxury of imagination, the preacher exhibits substantial truths in many beautiful passages, well adapted to the occasions upon which they were delivered.

Our author's sentiments are evangelical, according to the common use of this term. His candour is still more worthy of praise, than his orthodoxy. He maintains the doctrine of a vicarious sacrifice; the insufficiency of the best moral life without the graces of the gospel; and says so much concerning the ordinances, that he almost makes them necessary to salvation. But he never scolds like certain divines of the *Kirk*, and seems more desirous to convince by the light of truth, than with *matches of brimstone*, or corruptions from the *lake which burneth with fire*.

Having made these observations, our duty obliges us to say something, not so much in the author's favour. We find whole pages transcribed from one sermon to another, which, though practised by Sterne and others, is not allowable. We may expect it from mercenary scribblers, not from celebrated divines. But this is not the greatest fault of this

book. The sermon upon *Charity*, from *Isaiah lvi. 7*, is taken in a great measure from *Seed*. Let any person peruse a sermon upon *Prov. iii. 28*, which he will find in the volumes of that sweet and fascinating writer, and he will see not only the same definition of *Compassion*, the same plans of discourse, but the same sentiments conveyed in the same words. Doubtless, the preacher at Leith had no expectations that this would ever be printed; how injudicious, therefore, are the friends of deceased authors to exhibit posthumous works!

This is sometimes done, with a desire to serve the cause of religion and learning; sometimes, it is owing to affection and esteem for an author, who did not publish enough during his life; but, more frequently, from pecuniary considerations. Nothing can justify it. How very little can be obtained from the *gleanings* of an author's study to add to his reputation! Whatever is prepared for the press by his own hand may well be given to the publick; but the world is too full of books to make it necessary to print every thing which appears in the hand-writing of those, who have made themselves eminent. For there are some, who have plenty of oil, and yet will borrow of their neighbours greater abundance; as well as those who, having none of their own, would fain trim their lamps, and hang them up in *temples of knowledge*.

ART. 11.

Eccentrick Biography, or memoirs of remarkable characters ancient and

modern ; ornamented with eight portraits. Boston. B. & J. Homans. 1804.

SUCH is the nature of curiosity, that it is frequently more excited by successful vice and eccentric behaviour, than by virtuous renown, or a uniform life of literary celebrity. Fielding's history of Jonathan Wild is probably more read than Jortin's account of Erasmus, and the peaceful tenour of Robertson's life never raised such emotions as the few anecdotes in Boswell's Johnson of the gay, the ingenious, and the dissolute Beauclerk. This propensity is not dangerous, if we are guarded against fascination ; and the bulk of mankind are seldom led by the perusal of acts of heroism or eccentricity to enterprises of danger, or courses of irregularity. The volume before us principally contains the lives of misers, adventurers, players, impostors, et hoc genus omne. Some characters of literary and political renown are introduced, such as Bacon, Butler, Cromwell, &c. The accounts are generally short, but incidents and anecdotes are well selected and arranged. Little indelicacy offends the reader, yet that little is too much, and is too glaring. This volume is the biography of eccentric men, and is distinct from that of women, which we have not seen, but which the publishers in an advertisement prefixed to this volume say, is also to be purchased. This work will probably do little injury ; and will certainly excite laughter, surprise, curious thought, and droll remark. As a specimen we offer the life of Hastings.

Hastings, an original character, was son, brother, and uncle to the earl of Huntingdon. In 1638, he resided at Woodlands, in the county of Dorset. The mansion house stood in the middle of the park, surrounded with deer, fishponds, and plenty of hares and rabbits. He kept all sorts of hounds for buck, fox, otter, hare, and badger ; long and short winged hawks. The great hall was filled with all kinds of dogs and cats in great plenty ; gamekeeper's and hunter's poles ; with a vast number of hawks, perches, terriers, hounds, spaniels, and marrow bones. The walls of the house were covered with the skins of foxes and pole cats. The great parlour windows were filled with cross bows, stone bows, and arrows. His old green hats were full of pheasants' eggs and litters of young cats. Tables, dice, cards, and books were not wanting. The pulpit in the chapel was well stored with gammons of bacon, roast beef, venison pasties, and large apple pies. His pulpit door was always open, which made him much caressed. His cellar, in which was plenty of strong beer, was always open to his neighbours. He lived a century and died in 1650. He was always very temperate at meals, when he only drank one pint of small beer, stirred with rosemary, and one or two glasses of wine, with syrup of gilliflowers. His dress was always green cloth, with a green hat. He ate oysters twice a day throughout the year, and rode to the death of a stag when near 90 years of age.



ART. 12.

A discourse delivered before the members of the Boston Female Asylum, Sept. 21, 1804, being their fourth anniversary. By John Lathrop, D. D. minister of the second church in Boston. Printed by Russell & Cutler. 8vo. Text Lam. v. 3.

DISCOURSES upon charity have been so frequent, that novelty is scarcely to be expected. But the subject is always interest-

ing, and the feelings of an audience are generally alive whenever it is touched upon. A person ever comes forth to advantage when addressing an assembly like that, to which this sermon was delivered. The altar and the wood are already prepared, and a spark almost will kindle the fire of benevolence in the breast of the hearers. The author seizes this opportunity. He delineates the deplorable situation in which orphans, and particularly females, are left, when extreme poverty is added to orphanage, and commends the benevolence of an institution designed "to rescue them from want and suffering, from temptation and vice, and by assistance and instruction, to prepare them for useful employments, and respectable situations in life." Through the whole of this discourse we trace the amiable temper and benevolent heart, which are universally known to distinguish its author. It is respectable for style, and is well adapted to the design for which it was written. If it may not be classed among the most elegant discourses upon charity, it still holds a respectable rank.

ART. 13.

An epitome of book-keeping by double entry; delineated on a scale suited to the faculties and comprehension of senior school boys and youth, designed for the mercantile line. Comprising systematick and unerring rules for the forming monthly statements of books, as well as those for opening, conducting, adjusting, and closing them; with explanations of theory, and exhibitions of practice, rendered easy to the small-

est capacity; and calculated to initiate them in the true principles, and to make them perfect in the rules, by a little practice. To which are added, rules for keeping retail books by double entry, without altering the process of single entry in the day book or journal, for all sales of merchandize; by which one half the writing is saved, and the ledger exonerated from items, and rendered a prompt and sure proof of monthly balances and annual profits. Also, the most easy, concise, and safe way of calculating any rate per cent. And especially that of interest at six per cent. per annum. By Thomas Turner, professor and teacher of book-keeping, at Portland. Portland. Jenks & Shirley. 1804. pp. 148.

AFTER reading the above formidable title page, we expect to find, that the author has reduced the science of book-keeping to a state of perfection. But we are compelled to pronounce, that in our opinion, the design of the work is much superiour to its execution. Mr. Turner has omitted to describe the waste book, considering it as of no value to the learner. He has given the journal and ledger ready posted, but has neglected to explain the manner of posting; and he has merely mentioned the names of the subsidiary books, without any exhibition of their real utility. The author pretends to teach the method of keeping retail books by double entry, forming his double entries upon books of single entry, and yet he has omitted to teach the manner by single entry. The principal novelty of this work is the "monthly statement balance," a thing productive of

great trouble and little advantage. This work is intended "to instruct senior school boys and youth designed for the mercantile line." But from the author's improper use of technical terms, and from his unphilosophical treatment of the subject, we fear, that his work will be equally useless to the merchant and to the scholar.

ART. 14.

The service of God, as inculcated in the bible, our reasonable choice. A sermon delivered at Scituate, Oct. 31, 1804. By Henry Ware, A.M. pastor of a church in Hingham. Published by request. Boston. Lincoln. pp. 20.

THIS discourse was not probably written with a view to publication, though its worth entitles it to that honour. It is founded on that memorable passage in Joshua, xxiv. 15. "And if it seem evil unto you to serve the Lord, choose you this day whom you will serve." After a short and easy introduction, the author considers the appeal in the text as grounded on the principle, 1. That every man will have some kind of religion. 2. It is not a matter of indifference what religion a man chooses. 3. Christianity is the best of all religions. 4. In proof of this assertion, he asks, What is there valuable in other religions, which is not in the gospel? And, on the contrary, What is there in the gospel, which ought to be expunged? The form of this division is happy, though not altogether novel. Jortin has a similar method in treating the same subject. But in his answer to the last question, which indeed seems to be the scope

of the sermon, Mr. Ware is perspicuous and searching beyond ordinary preachers. The discourse in short is exactly such as might be expected from that meek, sound, and excellent divine.

ART. 15.

The Portsmouth Miscellany, or Ladies' Library improved; designed as a reading book for the use of young ladies' academies. Prepared and published by Charles Pierce. Portsmouth.

A RATHER precious and useful compilation, from the writings of Miss More, Mrs. Chappone, Gregory, Bennet, &c. and at the close a list of books recommended to the perusal of young ladies. Mr. Pierce seems by no means a convert to the system which supposes female intellects so giddy and unsolid, that they cannot submit to severe research; as we find he recommends to their attention the works of Butler and Josephus!

ART. 16.

A discourse delivered in Providence, September 6, 1804, before the Female Charitable Society for the relief of indigent widows and children, by Theodore Dehon, A.M. rector of Trinity Church in Newport. Providence. Heaton & Williams.

THE author has attempted by pathetick description and refined sentiment to excite the feelings of his audience in favour of a very laudable institution. From a careful perusal of the discourse, we presume that Mr. Dehon did not fail in so delicate and dangerous an attempt.

MONTHLY CATALOGUE
OF NEW PUBLICATIONS IN THE UNITED STATES,
For FEBRUARY, 1805.

SUNT BONA, SUNT QUÆDAM MEDIOCRIA, SUNT MALA PLURA.....MART.

The Editor readily acknowledges the imperfection of the present list; but wishing that this article may contain a sort of history of new publications in our country, he takes the liberty of requesting the aid of authors and publishers towards rendering it complete. If notices of their works and proposals shall be furnished, free of postage, they shall be gratuitously inserted.

ORIGINAL WORKS.

Addresses of the successive presidents of the United States to both houses of Congress at the opening of each session, with their answers, from the commencement of the present government to Jan. 1, 1805, with the inaugural addresses of the same period, and the farewell address of General Washington. Washington. Samuel Harrison Smith.

Pamphlets.

A sermon, addressed to aged people, entitled, The infirmities and comforts of old age. By Joseph Lathrop, D.D. pastor of the first church in West Springfield.

A sermon delivered at the opening of the Branch church in Salem, February 6, 1805. By Joshua Spalding, A.M.

A discourse delivered at the ordination of Rev. Joseph S. Buckminster to the pastoral charge of the church in Brattle-street, Boston. By Joseph Buckminster, D.D. pastor of the north church in Portsmouth, N. H. To which are annexed, the charge, by Rev. Mr. Cushing of Waltham; and the right hand of fellowship, by Rev. Mr. Emerson of Boston. 8vo. pp. 36. Boston. For Young & Minns.

A man in the smoke, and a friend endeavouring to help him out; being remarks on Mr. Baldwin's sermon upon the eternal purpose of God, the foundation of effectual calling. Also a scriptural explanation of the words purpose, elect, and election. By Elias Smith. Portsmouth.

The answer and pleas of Judge Chase to the articles of impeachment exhibited against him by the house of representatives of the United States. Salem.

Vol. II. No. 2. O

Conjectures on prophecies, written in the fore part of the year 1799. By John Bacon, Esq.

Dr. Waterhouse's lecture upon the pernicious effects of tobacco, and ardent and vinous spirits. Cambridge. Hilliard.

The third number of the Literary Miscellany, for November, December, and January. Cambridge. Hilliard.

A letter to a federalist, in reply to some of the popular objections to the motives and tendency of the measures of the present administration. Boston. Adams & Rhoades.

A report of the trial of Richard Dennis, the younger, for the murder of James Shaw, with all the evidence, speeches, and arguments, as they were delivered by the counsel for the prosecution and the prisoner. To which is prefixed, a discourse upon the probable causes of the gross relaxation of morals which has for some time been observably increasing in this community, and a hint at the remedies which ought to be applied, and particularly at the duty of juries. By S. C. Carpenter. Charleston, S. C.

New Editions.

Illustrations of Masonry. By Wm. Preston. The first American improved edition; to which is annexed, many valuable masonick addenda, and a complete list of the lodges in the U. States. Edited by George Richards, P.G.S.G.L.M. Portsmouth. W. & D. Treadwell. 12mo.

Memoirs of the life, writings, and correspondence of Sir William Jones. By Sir John Shore, now Lord Teignmouth. 1 vol. 8vo. With a portrait of Sir Wm. Claffick Press, Philadelphia.

Jay's sermons. 1 vol. 8vo. Boston.

A report of the trial of Joshua Nettles and Elizabeth Cannon, for the murder of John Cannon. By S. Cullen Carpenter. Charleston, S.C.

Perry's spelling-book, carefully revised, corrected, and enlarged. Worcester. Isaiah Thomas, jun.

By Subscription.

Dr. Hunter's sacred biography. New York. Deane & Andrews.

Knox's hints to publick speakers, with an essay on eloquence by Jenningsham. Boston. For B. & J. Homans.

A beautiful pocket edition of Milton's works. In 2 vols. Charlestown. Etheridge & Stebbins.

Shakespeare's poems, from a late pub-

lication by Mr. Malone. Philadelphia. G. White & T. J. Rogers.

The history, civil and commercial, of the British colonies in the West Indies. By Bryan Edwards. 4 vols. 8vo. Philadelphia. James Humphreys.

Doctor Johnson's dictionary of the English language, with a life of the author. By J. Aikin, M. D. 4 vols. 8vo. Philadelphia. James Humphreys.

The young carpenter's assistant, or a system of architecture adapted to the style of building in the United States. By Owen Biddle, house carpenter and teacher of architectural drawing. Philadelphia.

Young steam engineer's guide. By Oliver Evans.

LAW REPORT.

REPORT OF THE CONTROVERSY BETWEEN THE COMMONWEALTH OF MASSACHUSETTS AND THE TOWN OF BOSTON, RESPECTING THE OLD STATE-HOUSE.

AT the Supreme Judicial Court holden at Ipswich, for the county of Essex, in June, A.D. 1800, Mr. Sullivan, the attorney general, presented, in behalf of the commonwealth of Massachusetts, a petition for partition of the Old State-House, which is situated in Boston. The commonwealth claimed in the petition "to be seized in fee simple and undivided of seven eighth parts of the estate in common with persons unknown." The Court ordered publick notice to be given, and assigned a day for a hearing at the term following for the county of Suffolk. At that term, which was holden in February 1801, the town of Boston appeared by Mr. Lowell, and objected to the petition of the commonwealth, and claimed to be sole seized in fee simple of the estate, whereof petition was prayed. The county of Norfolk, which was formerly a portion of

the county of Suffolk,* also appeared by Mr. Ames, and in their plea denied, that the Commonwealth was seized of more than one half of the estate, and claimed "to be seized and entitled to their proportional part of the demanded premises," but did not specify that proportion. A special jury was, at the motion of the attorney general, summoned from the towns of Hingham and Chelsea in the county of Suffolk, to try the issues, which were severally joined between the commonwealth and the town of Boston, and between the commonwealth and the county of Norfolk. After a hearing of the parties, the Court ordered the cause to stand continued to the next term, for the purpose of obtaining further information, and

The division took place March 26, 1793.

a new day was assigned. At the next term the cause was again heard. The claim of the county of Norfolk, being by the Court considered in aid of that of the commonwealth, was not permitted to be prosecuted. The jury, after a full investigation, brought in a verdict, "that the commonwealth had no right to the soil, but were entitled to one half of the building, for the purposes for which it was erected."

Mr. Sullivan appeared for the commonwealth; Mr. Parsons and Mr. Lowell for the town. The Court were equally divided in sentiment. The chief justice Dana and judge Sewall expressed in their addresses to the jury an opinion favourable to the town: the judges Bradbury and Strong insisted, that the claim of the commonwealth was well founded.*

The attorney general moved for a new trial on the following grounds, 1. That the verdict was rendered against the weight of the evidence. 2. That it was given against the principles of law. 3. That it did not decide the question, which was involved in the issue. And 4. That as the case was to be decided on legal deductions from facts, which were not disputed, and as there was no decision of the judges on the principles of law, the trial ought not to be considered as conclusive. The action was continued without any decision had on this motion, and at the next term in Feb. 1802, the parties agreed to

* The judges Paine and Dawes, being citizens of Boston, did not sit in the cause, and judge Thatcher did not address the jury.

refer the case to the Hon. Oliver Wolcott, Esq. of Connecticut, appointed by the Court, the Hon. Benjamin Bourne, Esq. of Rhode-Island, appointed by the attorney general, and the Hon. Jeremiah Smith, Esq. of New-Hampshire, appointed by the selectmen and town-clerk, "to hear the parties and to determine finally in equity and justice, what proportion the commonwealth was entitled to have and hold of the said land and buildings." On 20th July, 1802, the referees met in the senate-chamber of the New State-House in Boston, and the parties were publicly heard.

* A right to the soil in Massachusetts, which is included within a line running "three miles to the south of Charles river and three miles north of Merrimack river from the Atlantick to the South sea," was conveyed by the patent of the council of Plymouth to Sir Henry Rosewell and his associates. In 1628 this title was confirmed by the royal charter of Charles I., the original design of which instrument was, to vest in the patentees the powers of a corporation, which should be similar to that of the East India Company. The government of the colony immediately exercised the right of granting land to the settlers, and to all who came over.

Boston was called by the natives *Shawmut*, and afterwards,

* The facts in this case were gleaned from ancient records of the commonwealth, of the county of Suffolk, and of the town of Boston. Mr. Hutchinson's History of Massachusetts and governor Winthrop's Journal were frequently quoted at the trial.

probably by the French, *Trimontaine*. In 1630 the court of assistants ordered it to be called by its present name, which was the only account of its incorporation. But in the same manner were other towns incorporated. *Aga-wam* was ordered to be called Ipswich; *Naumkeag*, Salem; *Mount Woollaston*, Braintree. The peninsula, on which Boston is built, was originally claimed by a Mr. Blaxton†. In 1633 the government of the colony made him a grant of fifty acres at the west part of the town. This was the only instance shewn, in which the government undertook to grant land in a town, after having given it a name. In 1684 certain aged citizens deposed, before the governor of the colony, that the inhabitants purchased of Mr. Blaxton his right to the soil, and that each householder paid him six shillings for releasing his right. But the deed from Mr. Blaxton could not be produced, nor was it shewn that it could be legally demanded, as the first law which made a deed necessary was enacted in 1641, and the release from Blaxton was as early as 1635.

† "Mr. Blaxton left England, being dissatisfied there, and not a thorough conformist: but he was more dissatisfied with the non-conformity of the new-commers. He told them, he came from England because he did not like the Lords Bishops, but he could not join with the Lords Brethren. He claimed the whole peninsula upon which Boston is built, because he first slept upon it. He had a grant of a very handsome lot there, at the west part of the town, but he chose to quit all, and removed to the southward, at or near what is since called Providence, where he lived to old age."—
1 Hutchinson's Hist. Col. Mass. 21.

The town produced a deed of release of the soil to them, dated in 1684, from an Indian chief whose name was *Wampatuck*. In the recital to this deed he mentions, that he had been informed by aged Indians and by his own council, that his grandfather *Chickatabut*, who originally owned the soil, granted it to the inhabitants of Boston. But this deed was executed in the time of James II. when the colony feared that they should lose their charter, and was probably fabricated for the circumstances of the times.

Whether the soil, on which the house stands, was originally the site of a fort, or whether it was used for a market place, was very doubtful. The spot was most ineligible for any purposes of defence, and the circumstances of the colony would not permit the construction of a fort for ornament. Before 1635 a fort was built on what is now called Fort Hill. The streets were not named by the authority of the town until 1708. And though Mr. Winthrop, in his Journal, says, that in 1632 a fort was erected "in the cornhill," yet it did not appear, whether the street, where the house now stands, was at that time, as it is at present, called Cornhill, or whether corn was not cultivated on Fort Hill, which might have led Mr. Winthrop to adopt the expression. It was equally uncertain, whether this fort was intended for defence against the French, or against the Indians.

When it was first proposed, that a house should be erected for the accommodation of the colony, the county of Suffolk, and the town, the latter proposed, that if

any of the citizens would undertake to build the house, they should be entitled to the profits of the building. By this was probably meant, that the publick objects being first attained, the proprietors should be entitled to all advantages, which could be derived from other uses, to which the house could be applied, together with the right to the soil. Nothing was done in consequence of this offer.

A house, which was in 1657 built at the expense of the town by subscriptions obtained from the inhabitants, was used by the respective governments of the colony, the county, and the town. In 1660 the town offered to the general court the use of this building for legislative and other purposes of the government, praying at the same time, that in consideration thereof the court would remit the proportion of the colony tax, to which the town would be liable for one year. The court accepted the offer, and remitted the tax on the further condition, that the county of Suffolk likewise should have the privilege of using the house for the sessions of its courts of justice.* The town always received the rent of the cellar and of those parts of the building, which were not occupied for the above purposes. One half of the expences of repairing that building was paid by the colony, one

quarter by the county of Suffolk, and one quarter by the town. In 1693 this proportion was established by law.

After the conflagration in 1711, in which the Old Town-House was consumed, the province designated this spot, being the site of that building, for a new State-House. Accordingly a house, of which the walls of the present were part, was built, and the expense was defrayed by the province, the county, and the town, in the proportion which was established in 1693. That house was partly consumed by fire in 1747, and again repaired. The town remonstrated against its share of the burden. Faneuil-Hall, in which all municipal affairs were then transacted, having been built five years before, the town had no further use for the State-House. In the remonstrance it is said, that the house was originally built on land belonging to the town. Of that building, which is the subject of the present controversy, the commonwealth, the county, and the town have continued in possession to the present day.

*Sketch of the arguments of Mr. Parsons for the town, and of the Attorney General for the commonwealth.**

MR. PARSONS. The referees are bound by the terms of the sub-

* The time when the general court first occupied this building was not discovered, till after the discussion had been closed. The above fact, which took place in the year 1660, was found by Mr. Lowell in one of the ancient journals of the general court and was by consent of the parties submitted to the referees.

* This sketch was formed from a few brief minutes, which were taken at the hearing before the referees. If there are errors in the statement of the facts, or in the heads of the arguments, they must be attributed to the writer. At the same time he wishes, that he could have done justice to the eloquence of the learned counsel on both sides.

mission to decide, whether the commonwealth is seized of any to declare what the proportion is. part of the Old State-House, and Their award will be in the nature of an interlocutory judgment. They have not a discretionary power to leave the law of the land, and to decide on the broad ground of the equity of the case, though the submission might have been expressed, so as that the present decision should have been final.†

A title to the soil in Massachusetts was by the patent to Sir Henry Rosewell and his associates, and by the charter of Charles I. vested in the Old Colony. It is a rule of the common law, that at the dissolution of a corporation, all the lands of which it is possessed shall revert to the donor. But if while in existence it has conveyed land to others, that land in the possession of the grantees will not at the dissolution of the corporation revert to the original donor. If then the old colony conveyed lands of which it was lawfully seized and during the existence of its charter, the dissolution of that corporation will not affect the title of its grantees, or of their assigns.

The inhabitants of Boston are lawfully seized of the soil on which the town stands. We must view the law and the transactions of the times, when Massachusetts was first settled, according to the language and views of those times. Our ancestors brought with them such principles of the common law of

England as were applicable to their situation. In incorporating a town, however laconick the act of incorporation, they meant to convey all those rights and privileges, which were well known by them to belong to towns. When the government of the colony ordered this peninsula to be called Boston, they in reality conferred on it, in the simple manner of that day, the immunities of a corporation. To grant lands was one of the prerogatives of the government. But when a town had received a name, the government never assumed the right, except in the solitary instance to Blaxton, to dispose of the lands within its limits. After the settlements had multiplied, and the lands had become valuable, the boundaries of the towns were fixed. This simple mode of conferring the rights of a corporation suited the circumstances of those times. It will be vain to say, that towns could not be thus created. When government gives any thing, the grantee acquires by the gift power to receive. Such gift destroys the incapacity, if any previously existed. There is then a reasonable certainty, that the soil on which the house was built belonged to the town. It has not been shewn, that this spot was originally reserved by the colony for the site of a fort, or for any publick purpose. The first house was undoubtedly erected at the expense of the town. If that house was used by the colony for legislative purposes, it was without question with the consent of the town, who did at that time and have ever since continued to derive advantages from this ap-

† The parties finally agreed to interpret the rule, so that the referees should decide the case on its most equitable grounds.

appropriation of the building. But can it be pretended, that the special occupation of a house for a particular purpose by government or by an individual, for any length of time, will convey to the occupant a general right to the soil?

If the town ever conveyed this estate, or any part of it, let the grant be shewn. The town having exhibited a title, the burden of proof is shifted upon the commonwealth. It is a well known maxim, that a grant shall not be presumed where records exist, and, during the whole time which this controversy embraces, regular records have been kept by the government, the county, and the town. The expenses of repairing this building were, it is true, divided between the parties. It is but equitable, that the occupants of a building should repair it: but because government contributed to the repairs, does it follow, that it is entitled to the soil on which the house is built?

The commonwealth has now the same right in this building, which it has had ever since the year 1711. It may be still used by the government for legislative purposes, but for no other. This title to an appropriate use was founded on a good consideration, and may be claimed by a prescriptive right. We admit, that the commonwealth has a right to the use of certain parts of this building for certain purposes. If it is seized in common of any part, it must be for general purposes, and for this part a writ of partition would lie. But a writ of partition will not lie, where the petitioner has but a right to the

use of the thing, not to the thing itself. Partition may not be made of any thing, which by the partition would be destroyed.

We may expect, that the evidence relative to recent events should be clear and satisfactory: but where facts, to be ascertained, are involved in the obscurity of ancient times, we must be content to obtain reasonable evidence. Vain is it to insist on certainty, where demonstration is impracticable.

THE ATTORNEY GENERAL. He first considered the law relative to partition. Neither tenants in common nor joint tenants could be compelled at common law to make partition. The statutes of 31 Hen. viii. c. 31, and of 32 Hen. viii. c. 32, provided a writ for this purpose. By the common law parceners could always be compelled to make partitions. In all cases where a writ of partition may be brought at common law, or by those statutes of Hen. viii., partition may be had under the statutes of this commonwealth.

The attorney general then noticed the rule and the facts which led to the submission. The referees were not, he considered, to be confined to those strict legal principles, which would govern a court of law: but in conformity to the spirit of the rule and the wish of the parties, their award should be founded on the equity of the case.*

* The advocate for the commonwealth here produced the report of a committee, consisting of Dr. William Eustis and William Smith, Esq. appointed by the town to consider the subject,

On what was the right of the town to the foil originally founded? The naming of a town could not convey to its inhabitants the foil, for it would be a grant but by implication and contrary to all legal ideas. Neither did it invest the rights of a corporation. The colony was originally a body with the rights of a corporation. Till 1634 there was no government, but that of the governour and assistants. Boston was then first organized, and before that year had not the powers of a corporation. The grant to Blaxton proves, that the government did claim and exercise the right to dispose of lands in a town, after having given it a name, and thereby invested it, as the counsel on the opposite side contend, with the immunities of a corporation.

Does the commonwealth own any part of this building? In 1711, when the province designated this spot, on which to erect a State-House, and the town agreed to it, nothing was said of the right

and to report to whom the Old State-House belonged. They reported, that the foil and one quarter of the building belonged to the town, one half to the commonwealth, and the remaining quarter to the county of Suffolk. Mr. Lowell—"This committee were never acquainted with the extent of the legal rights of the town in this property. They never investigated them. The statement in the report is erroneous; and it is well known, that the error of a party shall not injure him." Mr. Parsons—"This paper contains only the opinion of those gentlemen. It is however neither a grant, nor the evidence of one." Attorney General—"I do not consider it as either. The report was submitted to the town and accepted. I offer it as the sense of the town on this subject."

to the foil. The parties agreed to build a house for their mutual accommodation. This must be considered either as chicanery and cunning on the part of the town, or else a grant, or the concession of a grant, that the province was entitled to a certain proportion of the foil.

It cannot be denied, that a tenancy in common may be acquired by prescription. Ninety years ago these parties came together, and constructed this building. No one at that time, nor till this controversy arose, doubted the title of the commonwealth to a certain proportion of this building. Quiet possession of land for sixty years will vest a title in a corporation or a state, as well as in an individual: and the commonwealth has been possessed in common of this building from the year 1711 to the present time. This fact alone proves beyond controversy, that the claim of the commonwealth, which is set forth in the petition for partition, is well founded, and will serve to guide the referees to an award, which will be founded in equity and which will be conformable to the law of the land.

REPORT OF THE REFEREES.

The Commonwealth of Massachusetts
by James Sullivan, Esq. Attorney
General,

vs.

The Selectmen of the town of Boston.

The referees having fully heard the parties, their evidence, and the pleas and arguments of their learned counsel, report, That the said commonwealth is not seized of any undivided part of the land, whereof partition is prayed for.

The referees do further report and award, that the said commonwealth hath a right to use and occupy the building in the said petition mentioned and described, for the purpose of holding the sessions of the Governour and Council, and the General Court of the said commonwealth: and that certain bodies corporate have other rights and uses in the same building in such form and manner to be enjoyed, that the said building is not partible in the common and ordinary mode.

At the request of the said parties, and adopting their construction of the powers of the referees, under this rule, the referees do further award, that the commonwealth contributing to the ne-

cessary repairs of the said building is entitled to receive one half of the rents or income of the same. And whenever all the parties interested in the said building shall agree to dispose of the same, that the said commonwealth is entitled to one half the proceeds of sale.

The referees further award, that the costs be borne equally by the parties to this rule.

OLIVER WOLCOTT,
BENJ. BOURNE,
JEREMIAH SMITH.

Boston, July 28, 1802.

Supreme Judicial Court, August term at Boston, A.D. 1802.

Report read and accepted, and judgment accordingly.

JNO. TUCKER, Clerk.

AGRICULTURE.

WE have long had a wish, and we now begin seriously to purpose, to devote a portion of our journal to the interests of agriculture. We solicit the aid of gentlemen farmers towards rendering our labours of this kind easy to ourselves, and useful to the publick. The following letter has been lately sent us, which we publish with pleasure.

PEACH-TREES.

FOR THE MONTHLY ANTHOLOGY.

Mr. Editor,

If you deem the following treatise on preserving peach-trees worthy a place in your collections, by inserting it you will favour your friend and the publick. N. V.

WITHIN the course of a few years I have made a discovery, which to me was entirely new, respecting the preservation of peach-

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trees, during the winter season. It has been a general established opinion, supported by experiments, that the northern part of these New England states is so cold during the winter months as to kill peach-trees without admitting even an exception. Though this opinion, like the great laws of nature, had received such a sanction in the publick mind, that to call it in question would only demonstrate our ignorance, I nevertheless attempted silently to try some experiments, knowing that personal experience would afford a stronger conviction on the mind, than the greatest received maxims. In the course of my experiments I planted some peach-stones in various parts of the garden, which produced promising shoots. As soon as the snow fell, I was careful to remove it from

many of the young trees, so as to constantly keep the ground naked round them the distance of 4 feet. The next spring I found, that those trees which I thus treated were all alive and promising, but those I neglected were entirely dead. In this way I treated my peach-trees, and the last season they afforded me considerable fruit as a reward for my labour, which I suppose is the first fruit of the kind raised in this northern climate.

This led me to meditate on the subject, and make some philosophical inquiries into the nature of such different effects. In these inquiries, the most reasonable theory which presented itself to my mind was this. The snow generally falls before the surface of the earth is frozen, and consequently keeps the earth and roots of the tree in a comparative state of warmth. When the season begins to open, the roots of the tree, kept under a cover of snow, feel the vegetative powers of nature sooner, than if they were inclosed with a body of frozen earth. When the roots are thus covered with snow, the sap or juices of the roots are in a state ready to ascend, as soon as the sun by its warmth opens the pores of the tree. The pores of the trunk and branches are frequently opened, in a very early part of the season, at mid-day, when they

receive the full rays of the sun. The roots of the tree thus kept from the frost have nothing to check the sap from ascending, and, when the frost of the night returns, it chills and freezes this sap in the trunk and branches, and at once destroys the power of the pores and the life of the tree.

This is principally owing to two considerations. The first sap which arises is very weak, and ascending so early, there is but a small quantity of it. Like weak adulterated spirits, it does not contain sufficient strength to withstand the frost in the surrounding atmosphere, and being in that part of the tree which nature never designed for a congealed state, it deranges the order of nature and renders her powers abortive. But when the ground is frozen, though the pores of the branches are open to receive the sap at too early a period for the climate, the roots being surrounded by frost keeps the sap from ascending till the earth and atmosphere have received sufficient warmth to raise a large quantity of it in a day, and not destroy its life by frost in the night.

On these principles it would be worthy the attention of every gentleman in these eastern States to keep the snow from his peach-trees through the winter. It may prevent the tender buds from dying, which is frequently experienced in these States.

NEWSPAPERIALS.

Count Rumford has presented to the Royal Society, (England,) an account of a curious phenomenon, which he, in company with Professor Picter, of Geneva, observed on the Glaciers of Chamouny. This phenomenon, which is

said to be very common in those high cold regions is thus described: "At the surface of a solid mass of ice, of vast thickness and extent, we discovered a pit, perfectly cylindrical, about seven inches in diameter, and more than four

feet deep, quite full of water ; the sides were polished, and the bottom well defined."

From the guides our philosophical travellers learnt that these cylindrical holes are frequently found on the level parts of the ice ; that they are formed during the summer, increasing gradually in depth as long as the hot weather continues ; but that they are frozen up, and disappear on the return of winter. These circumstances are thus explained by Count Rumford : "The warm winds which in summer blow over the surface of this column of ice-cold water, must undoubtedly communicate some small degree of heat to those particles of the fluid with which this warm air comes into immediate contact ; and the particles of the water at the surface so heated being rendered specifically heavier than they were before, by this small increase of temperature, sink slowly to the bottom of the pit, where they come into contact with the ice, and communicate to it, the heat by which the depth of the pit is continually increased."

MEDICINAL.

M. Tommasi, a Neapolitan chemist of some celebrity, who has been several years at Paris, has lately made many experiments to prove the power of the muriat of soda, or kitchen salt, in destroying the long white worms which are found in the intestinal canal.—When he put those worms into a solution of an ounce of salt in fifty ounces of water, they did not live more than 24 minutes ; but when the same quantity was dissolved in eight ounces of water, they lived only 8 minutes. Hence he infers, that the method of curing the malady is easy and effectual.

MECHANISM.

Mr. Thomas Beatt has constructed a Grist-Mill, Saw-Mill, and Fulling-Mill, to go with the tide (or any stream of an equal force.)

The grist mill has two pairs of stones, and is so constructed as to grind both together, or separate, with either flood or ebb, or the one with the flood and the other with the ebb.

The Saw-Mill and Fulling-Mill work on the same principle, either together or separate, with either flood or ebb.

The whole works on a water wheel that rises and falls with the tide or stream, and will work each mill separate, or either two, or all together.

The model has been placed divers times on different places on the tide, and in the presence of a number of respectable citizens and men of mechanical genius, and is found to completely answer the end designed.

Mr. BEATT is a native of New Jersey, and a citizen of the township of Greenwich, in the county of Gloucester.

A model of this curious machine is in my possession, and may be seen gratis, by any citizen inclined to view the same.

JOHN FIRTH.

Barnsboro', Gloucester County,

N. Jersey, January 1, 1805.

COTTON MACHINE.

The ginning and carding part of this machine was invented some time ago, by Mr. M' Bride, in South-Carolina, before he moved to this state, and may be used with great advantage by private families. He has lately, after many trials and much labour, constructed it to gin, to card, and to spin at the same time by the turning of one wheel. It requires daily one person to attend it. It is not necessary to stop the machine, except for the purpose of mending a broken thread, or of taking away the full spools and putting empty ones in their places. The threads break very seldom, and by paying more attention to the workmanship, the inventor believes, that this inconvenience will be almost wholly removed. It spins yarn of the size of seven hundred, at the rate of 15 dozen in 12 hours, though it be constructed for spinning only 15 threads at a time. It may be easily altered to spin yarn of any size in common use. Machines of this kind can be made either upon a small scale, to work by the hand of the attendant, or on a larger to go by means of horses or water. After the portion of cotton, which each of the saws gives to their respective brushes, has passed through the cards and rollers, which prepare and stretch them small enough for threads without interfering in the least degree with each other, they are twisted close to the rollers, and gently taken on by the spools, which are regularly filled by means of another

part of the machine, which slowly recedes and returns for that purpose. Two sets of spools will be sufficient, as the inventor has fixed a reel at the one end of his machine to reel one set while the other is filling.

It is the opinion of competent judges that the yarn spun upon this new invention is equal, if not superiour, to the yarn which is generally spun in families upon common wheels.—*Tennessee Pa.*

POUGHKEEPSIE, N.Y. Jan. 15th. The first snow we had here the present winter was Nov. 14; it fell about an inch on the surface, and was carried off by rain the succeeding day; but the neighbouring mountains have since been covered with snow. The latter part of November was warm and pleasant. Dec. 3d and 8th inconsiderable snows fell, and again on the 11th and 12th, since which we have had good sledding, generally extreme cold weather, with frequent though small snows, except on the 10th, when it fell 9 or 10 inches deep. The river closed, so as to impede navigation from this place to New York about the 30th. The coldest seasons we have had are as follows: December 13, at sunrise, the mercury in Fahrenheit's thermometer stood at 8 degrees below 0. January 4, 11 o'clock, P.M. at 9 degrees below 0. January 12, 7 o'clock A.M. at 17 degrees below 0. We understand the mercury in Fahrenheit's thermometer has never been known to settle lower than 19 degrees below 0, by any observation taken in this place. The snow is now, on an average 18 inches deep.

Novel cure for the Gout.—A person known at Shadwell by the name of the Doctor, having got rid of a severe rheumatism by an extraordinary pedestrian exertion, a Mr. Longden, of Ratcliffe highway, who for years had been a crippled martyr to the gout, resolved to attempt to walk off the malady; he accordingly laid a wager to walk from his house to Boston, in Lincolnshire, a distance of 117 miles, in four days. He started, lame in both feet, and supported himself on sticks; the pains, however, gradually subsided as he advanced, and although nearly exhausted by the fatigue of his march, he arrived

within the appointed time, and on Friday returned home without the least remains of the gout.—*Eng. Pap.*

Shocking accident and wanton barbarity.—One cold evening last week four apprentice boys of Mr. M'Intire's, stone cutter, Warren street, perceiving some people skating at a little distance from the shore, set out to go to them. Before they reached them, they met a man with a pole in his hand, and asked him how far he had been, the fellow assured them he had just come from the Jersey shore, and that it was good crossing all the way. On hearing this assertion three of them began to run, inclining a little up the river; the fourth got alarmed and returned, having in vain endeavoured to persuade the rest to come back with him. The three that persisted have not been heard of since. There can be no doubt, however, what must have been their fate, and that they are all drowned, for it is now known, that the river on the Jersey shore was not even skimmed over. Endeavours have been made, without success, to discover the man who betrayed them to their death. The names of the three who are drowned are John Craig, John Nesbitt and Adolphi Harris.—*N. York Ev. Post.*

Extraordinary example of Honesty.—A person of the Quaker profession having through misfortune about forty years ago become insolvent; and not being able to pay more than eleven shillings in the pound, formed a resolution, if providence smiled on his future endeavours, to pay the whole amount; and in case of death, he requested his sons to liquidate his debts by their joint proportions. It pleased God, however, to spare his life, and after struggling with a variety of difficulties (for his livelihood chiefly depended on his own labour) he at length saved sufficient to satisfy every demand.

A few days ago, the old man came with no inconsiderable sum, to the surviving son of one of his creditors, who had been dead about thirty years, and insisted on paying him the money he owed his father, which he accordingly did with heart felt satisfaction.

Such a display of virtuous resolution we record with infinite pleasure, as it

not only reflects the highest honour on a worthy individual, but also on that society to which he belongs, whose members have long been distinguished, and deservedly respected, for their upright and equitable dealing.—*Lon. Paper.*

CHARITY.

On perusing Dr. Parr's *Traacts by Warburton, &c.* I was peculiarly pleased with the following eloquent description of CHARITY, which *Leland* gave, in his reply to the letter-writer:—"CHARITY never misrepresents; never ascribes obnoxious principles or mistaken opinions to an opponent, which he himself disavows; is not so earnest in refuting, as to fancy positions never asserted, and to extend its censure to opinions, which *will perhaps* be delivered. CHARITY is utterly averse to sneering, the most despicable species of ridicule, that most despicable subterfuge of an impotent objector. CHARITY never supposes, that all sense and knowledge are confined to a particular circle, to a district, or to a country: CHARITY never condemns and embraces principles in the same breath; never *professes* to confute, what it *acknowledges* to be just, never presumes to bear down an adversary with confident assertions: CHARITY does not call dissent insolence, or the want of implicit submission a want of common respect.—*Centi.*

ANECDOTE.

The Rev. Mr. Whiston, so well known in the literary world for his writings, being one day in discourse with the late lord chief justice King, who was brought up at Exeter a rigid dissenter, a debate arose about signing articles which men do not believe, for the sake of preferment; which the chief justice openly justified, "because," said he, "we must not lose our usefulness for scruples." Mr. Whiston, who was quite of an opposite opinion, asked his lordship, "If in their courts, they allowed of such prevarication? He answered, "They did not." "Then," said Mr. Whiston, "suppose God Almighty should be as just in the next world, as my lord chief justice is in this, where are we then?"

ANECDOTE OF A ONCE OBNOXIOUS MINISTER.

When Sir Robert Walpole was minister, in the Spanish war, a scheme was mentioned to him of taxing the American colonies. He smiled, and said, "I will leave that for some of my successors, who may have more courage than I have, and less a friend to commerce than I am." He added, "It has been a maxim with me, during my administration, to encourage the trade of the American colonies in their utmost latitude (nay, it has been necessary to pass over some irregularities in their trade with Europe); for by encouraging them to an extensive growing foreign commerce, if they gain 500,000*l.* I am convinced, that, in two years afterwards, full 250,000*l.* of their gain will be in his majesty's exchequer." He ended with saying, "This is taxing them more agreeably both to their own constitution, and to ours."

Bill of mortality for Portsmouth, N. H. for the year 1804.

Aptha	2	Hooping cough	4
Apoplexy	2	Lock jaw	1
Atrophy	9	Mortification	5
Bilious fever	2	Nonclosure of the	
Consumption	26	foramen ovel &	
Convulsions	13	canal. arteriosus	1
Cholera of inf.	5	Old age	6
Casualties	7	Palsy	5
Dropfy	3	Pulmonick fever	1
Dropfy of the		Phrenzy	1
brain	5	Purperal fever	1
Dysentery	1	Quinsy	4
Gravel	1	Still born	3

Total 110

Of which 51 were males, and 59 fem.

The births in the same period were 163 males, and 130 females; total 293. Marriages 64.

Portsmouth is situated 43°. 5'. N. lat. and 6°. 26'. E. long. from Washington, and contains about 6000 inhabitants.

In New-York, during the month of January, there were born 157 males, 148 females, total 305; the deaths, during the same period, were 111 males, 106 females, total 217.

MARRIAGES.

In this town, Mr. Stephen Higginson, jun. to Miss Louisa Storrow; Daniel Livermore, Esq. to Miss Hannah Sumner; Mr. John Long, to Miss Elizabeth Rogers; Dr. Anthony Porronomy, to Miss Betsey Needham; Mr. Elisha Wild, to Miss Priscilla Greenwood; Mr. Christopher Lincoln, to Miss Eliza Williston; Mr. Jonathan Cloutman, of Salem, to Miss Ann Sancry; Mr. Wm. Frost, of Salem, to Miss Prudence Blood.

At Newburyport, Captain George C. Horton, to Miss Mary Clarkson.

At Kennebunk, Dr. Joseph Gilman, to Miss Hannah Grant.

At Keene, New-Hampshire, Deacon J. Lanman, to Miss Susan Goldthwait.

At Westhaven, Vermont, Mr. Christopher Minot of this town, to Miss Catherine Smith.

London, Dec. 13.—The Earl of Ormond yesterday led to the Hymeneal altar the amiable Miss Clark, of Sutton Hall, who is possessed of a fortune of near 30,000*l.* per annum, besides near 100,000*l.* in ready cash.

Necrology ;

OR NOTICES COLLECTED OF PERSONS RECENTLY DECEASED AT HOME AND ABROAD.

*"Death is the privilege of human nature,
And life without it were not worth our having."*

Died, in this town, on the 15th inst. WILLIAM POWELL, Esq. aged 79 years. It was the happiness of this gentleman to rank among those few mortals, who live according to nature, by leading a life of order, and "doing every thing in its proper season." But whilst he realized many satisfactions, naturally springing from regularity, it was impossible that he should be wholly exempt from the vexations of a world, where the mass of its inhabitants without rule or reason give the reins of their conduct into the hands of passion and prejudice. Possessing quick perceptions and a strong mind, he readily formed his opinions and purposes, and was not easily diverted from the one, nor shaken from the other. Descended from a rich and respectable family, he was ambitious to increase its wealth, and preserve its fame; and this laudable ambition was abundantly gratified. He lived to see the success of those plans, which his good sense, enterprize, and industry promoted in early life. Although he lived to be old, his age was not burdensome. He manifested great partiality for his native town, from which he would rarely be absent even for a night. He was exemplary for his attendance on publick worship, and saw, what every wise man sees, a close connexion between the observance of religious institutions

and the prosperity of a people. His days were passed methodically, and therefore prolonged. Business was necessary to him through the force of habit; whilst geography, music, and walking formed his principal amusements. Though discriminating and moderate in his pleasures, he was no stranger to convivial joys, and relished highly the conversation of well bred men. Alternate cares and relaxations thus agreeably diversified his hours, and so gentle was the approach of age, that it neither impaired the agility of his step, nor dimmed the brightness of his intellect. He defied the common enemy in its first advances, and submitted to his fate with fortitude.

In reviewing such a life, we think we discern the operation of a settled detestation of unrighteousness in principle and practice. If a uniform course of integrity in mercantile affairs, loyalty and patriotism as a citizen, fidelity as a husband, and of strong attachment to his children, to whose education and happiness he was incessantly attentive, give evidence of an equitable character, Mr. Powell was entitled to that high honour. In cases where he might have retained his property without injury to his reputation; in cases where he was never likely to be applauded for his mercy; and in cases where he might

greatly have augmented his fortune by small and too customary deviations from the line of strict integrity, he was known, by particular friends, to have been scrupulously and nobly honest. In this grand article of character he sustained through life an unspotted reputation. And this surely is no common praise. For whoever considers the importance of equity in all the arrangements of social intercourse, will acknowledge in the well known lines of the poet,

"A wit's a feather, and a chief's a rod,
An honest man's the noblest work of God."

Mr. John Coxe, æt. 38 ; Mrs. Ann M'Million, æt. 81 ; Mrs. Mary Freeman, æt. 66 ; Mrs. Mercy Goodwin, æt. 76 ; Miss Eliza Coxe, æt. 20 ; Mr. Eben. Pope, æt. 85 ; Mrs. Ann Williams, 75 ; John Lewis, æt. 55 ; Mrs. Mary Saxton, æt. 50 ; Mrs. Polly Green, æt. 29 ; Mrs. Sally B. Rallion, æt. 36 ; Abraham Tuckerman, esq. æt. 81 ; Miss Sally P. Hatch, æt. 17 ; Mrs. Louisa C. Farnum, æt. 29 ; Capt. Roger Bartlet, æt. 81.

At Roxbury, Mrs. Robinson, æt. 94.

At Charlestown, Timothy Tufts, esq.

At Leicester, Mr. Wm. Earle, æt. 90.

At Marlborough, Mrs. Ann Quincy, æt. 80, relict of the late Jos. Quincy, esq. of Quincy.

In Nantucket, on the 24th Jan. last, the Hon. STEPHEN HUSSEY, Esq. Æt. 69 y. 6 m. ; chief justice of the court of common pleas, and collector of the customs. In the year 1766, he was chosen a representative to the general court at Boston, and continued a representative, successively, from the year 1768 until 1775 ; and at the close of the American revolutionary war, he took his seat in the first congress of the United States. He then received his commission as a civil magistrate, and collector of the customs ; both of which places he filled with satisfaction to the general government, and his fellow-citizens ; and presided as chief justice of the county until the year previous to his death. He was of a mild, happy disposition and temper ; an agreeable address ; truly religious ; indefatigable in fulfilling the duties of his office—no partizan ; but an invaluable friend to the best interests of his country. He left a widow, and five children to bewail the loss of one

of the most affectionate of husbands and parents, and society to regret the exit of one of its most valuable members.

At Eastport, Maine, John Allan, esq. æt. 66.

At Oxford, Mrs. Eliz. Kidder, æt. 93.

New-Hampshire.

At Portsmouth, T. Martin, esq. æt. 73.

At Concord, Mrs. Hannah Lovejoy, æt. 90. Of her posterity 89 survive her.

Connecticut.

In Litchfield, Isaac Baldwin, esq. æt. 94. He took his degree in Yale college, in the year 1735.

In Wilton, Mrs. Rachel Betts, æt. 102. She had enjoyed good health till within a few days of her death, which was occasioned by a fall upon the ice.

New-York.

In New York, the Hon. JOHN SLOSS HOBART, in the 67th year of his age ; judge of the district court of New-York. In the death of judge H. another of our revolutionary patriots has left the stage. During the war he was employed in some of the most confidential and influential situations in New-York ; and always acquitted himself to publick satisfaction. Mr. Jay, Mr. Hobart, and Mr. Yates were the three judges of the supreme court first appointed after the revolution. This situation he held for many years. He was once elected senator of the United States. Of judge Hobart it may with truth be said, that from his earliest manhood to his death, no man ever sustained a more blameless and unspotted character.

New-Jersey.

At Morristown, Gen. Joseph Brearley, æt. 93.

In Amwell, Mrs. Naylor, æt. about 103 years. She was born in that neighbourhood, in its first settlement. Her husband was killed in Braddock's expedition, in the year 1755 ; since that time she remained a widow, being left with nine children. She enjoyed good health till within twenty-four hours of her decease, and last summer could walk two or three miles. It is remarkable, that for upwards of fifty years past her whole diet consisted of bohea tea, and a little bread and butter three times a day ; and her amusement was continually smoking tobacco.

Virginia.

Col. John Talliaferro.

In Brunswick county, Mrs. Harrifon, æt. 110.

At Richmond, Mrs. West, jun. of the Virginia theatre.

At Norfolk, Col. Littleton Savage.

At Fincastle, Mr. William Dunkin, æt. 124. He possessed his mental faculties to the last hour.

Abroad.

In England, Rev. Richard Graves, rector of Claverion, author of the *Spiritual Quixote*, and various other works.

Rev. Mr. Ayscough, æt. 55, a librarian of the British Museum, and an eminent compiler. He was said to have exam-

ined more books than any man in England.

Mr. George Morland, æt. 40; a celebrated painter of rural scenes.

Alderman Boydell, æt. 87; one of the most eminent encouragers of the arts in the age in which he lived.

In Scotland, Lieut. Col. Blakenly. He was severely wounded in the battle of Bunker's hill, North America.

In France, Mechain, a respectable astronomer.

In Prussia, M. De Struensee, minister of state, æt. 70; celebrated for his great talents and services under three kings.

MEDICAL REPORT.

STATEMENT OF DISEASES FOR FEBRUARY.

Rheumatism has been less frequent than in January, and pneumonia has nearly disappeared. Catarrhs have been more common. Glandular inflammations have occurred more frequently than usual, in many instances suppurating. The malignant disease which appeared last month has in some measure subsided. Complaints of minor importance have been frequent, but the town has been unusually exempt from mortal diseases.

STATEMENT OF BIRTHS AND DEATHS IN BOSTON IN FEBRUARY, FROM THE RETURNS OF 12 PHYSICIANS.

BIRTHS.

Male	22	<i>Still born.</i>	
Female	28	Male	1
	—	Female	1
Total	50		

DEATHS.

	M.	F.
Cancer, 5	1	
Cancer uteri, 59		1
Consumption, 34, 18, 38, 22	1	3
Convulsions, 2		1
Fever—bilious malignant		1
Intemperance, 21	1	
Old age, 82	1	
Ovarial dropfy, 29		1
Pleurisy, 60, 29		2
Small pox, 34, 21	2	
	—	
Total	6	9
		15

HUMANE SOCIETY.

At a late meeting of the Humane Society, the following officers were selected for the year ensuing:

Dr. John Warren, *President.*

Rev. Dr. John Lathrop, *First V. P.*

Dr. Aaron Dexter, *Second V. P.*

Rev. Dr. John Eliot, *Treasurer.*

Dr. William Spooner, *Correspond. Sec.*

John Avery, Esq. *Recording Sec'y.*

Nathaniel Balch, Esq.

Jeremiah Allen, Esq.

Samuel Parkman, Esq.

James Scott, Esq.

Edward Gray, Esq.

John Phillips, Esq.

} *Trustees.*

TO CORRESPONDENTS.

Medicus, Literary Wanderer No. 2, Admirer, &c. and an elegant parcel from a poetick friend were received at too late a day for the present number.

As we can have no interest in maintaining errors, we will thank our correspondents to note them, as they may occur in the work, and transmit them for rectification.

It may be worth while to make the following corrections, in addition to those which we have formerly marked. Month. Anthol. vol. i. p. 511, for *diarefis* read *diarefis*; *ibid.* for *syranefis* read *synærefis*; *ibid.* p. 645. for *fractes* read *braetes*. Vol. ii. p. 20, for *urbis* read *urbes*.